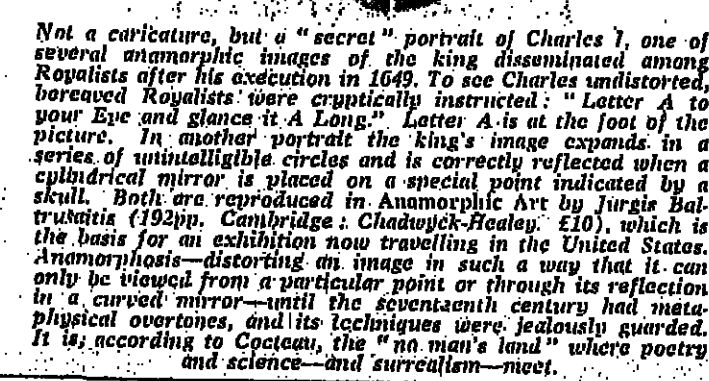


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## Commentary: Gays and Film; Isaac Newton on television



# Virgil for 'every gentile Scot'

By Alastair Fowler

PRISCILLA BAWCUTT:  
Gavin Douglas  
A Critical Study  
245pp. Edinburgh University Press.  
£7.50.

Soon after I came to Edinburgh, the Director of the School of Scottish Studies caught me speaking carelessly of "the Scottish Chaucerians". At first I put the correction down to his enthusiasm. But reflection showed me that John MacQueen was right—approach Dunbar and Henryson and Gavin Douglas as Chaucerians, and you shake off rational discussion of them. It is not merely that their rhymes tower above almost every other Scottish "counterparts", but that their tradition was both different and differently phased. More independent of Chaucer, they produced surts of poetry that were not to be expected in England for quite a time. They looked forward as much as back. To acknowledge which, critics now speak of "Scottish Renaissance poets".

Even this label, however, seems not quite unambiguously enough for Gavin Douglas—as if it still made him so to say Scottish Virgilian. And that surely is not the *not* just for a poet who combined alliterative, Chaucerian and classical poetic traditions, doing as much as anyone to carry the best of medieval diction on into a poetic language that almost four succeeding centuries were to inherit. Douglas's achievement, moreover, has a value beyond the dwarfish confines of period. To those whose notion of the permanent is formed upon a model of correct classicism, this may be hard to explain.

Douglas, almost like Dryden, sets a test of the true appreciation of poetry. Yet, in spite of C. S. Lewis's generous response, and the attempts of several other critics, he is not generally allowed much place in our literary history. Who would think of Shakespeare's "look, the moon in russet mantle clad", even for a moment, as in the same continuum with Douglas's "Queen pallid Aurora with face lamentable/Hir Russat Mandil borderit all with Sabill".

Partly because he was so happily disputatious, not to say litigious, Douglas's life is well documented.

Partly too in that he was a lover of books and wrote easily about them, revealing the tastes of a humanist, a disgusted hater of scholasticism, and an energetic midwife of the Renaissance. The son of Archibald "Bull the Car" Earl of Angus, Douglas was educated for public service in the manner of the time, as a secular churchman. From 1513 he was uncle of another Earl of Angus; in the same year he became a Lord of Council; and in 1515 he won the important bishopric of Dunkeld. Douglas was then too involved in family and state affairs to write poetry. Seven years later he died in England, in a factitious exile, but still trying for the archbishopric of St Andrews. The courtly Douglas was then too involved in family and state affairs to write poetry. Seven years later he died in England, in a factitious exile, but still trying for the archbishopric of St Andrews. The courtly Douglas was then too involved in family and state affairs to write poetry. Seven years later he died in England, in a factitious exile, but still trying for the archbishopric of St Andrews.

The broad cultural inheritance appears nowhere more clearly than in the *Palice of Honour*. It is a work with many European analogues, which form a highly developed genre of subtle conventions. Over these, Douglas shows the power of antediluvian command. Yet the *Palice of Honour* reads, as Priscilla Bawcutt remarks, like a young man's first attempt at a romance. Like Boccaccio and others he allegorized pagan mythology; so that he found the Aeneid "profound" and his spirit was "refined half in ecstasy". But with the other half he kept translating, although he cannot show a deep key to the world. The vernacular being inferior, it was (significantly) he hesitates on the word "impossible" to sing Virgil's "facund sentence". In our language as well as Latin tongue. Nevertheless he will "write sum savouring".

Approaching his author in this new way, Douglas aimed first at accuracy. He was "to Virgil's text" and "the antipode in Cuxton, whose *Eneidos* belonged to the medieval genre of Virgilian reduction, and who thought it nothing to put Book 6 as "fayned, and not to be boyled". Cuxton is decisively through accuracy, Douglas, as an "antipode" in Douglas's first Prologue, Douglas himself gave a vernacular Aeneid whole, in its true proportions, for the first time.

The same obligations to his original led Douglas not to translate word by word or line by line. To pack sense in he followed a free expanded manner that the first impression he gives may be of diffuseness or mistranslation. But

closer examination, such as Mrs Bawcutt's, removes many appearances of error. There a vernacular word has changed meaning (as in "muns of Buccalus"; there the text itself has changed ("About hys hals a whissell hung had he", of Polyphemus, is from *de collo fistula pendens*, the completion, no longer accepted, of Virgil's half-line 3.661). A word may be expanded, as *Trinia* to "sherefeld passinge Dyane", for the sake of clarity; "Sum tyme the text mon have ane expositioun". Similarly *lugentes campi* is rendered "boundis of Complaynt, all voyd of lycht", because Servius and Ascensius explained *lugentes* as *quasi lucis carentes*.

Douglas likes doubling combining meaning and gloss, literal and figurative senses, or simply alternative possibilities—out of a passion, as it seems, for the specific ("Eneas byg lunc or hys caving spele"). The diffuseness, often results, then, paradoxically, from excess of sense. Douglas wants to convey the wealth in Virgil's words: to give a true savouring of it to "every gentile Scot". This in a word pedagogical aim required constant recourse to commentaries: principally Jodocus Badius Ascensius (Mrs Bawcutt is able to specify the Virgil of 1501); but also Servius, and the Florentine Neoplatonist Cristoforo Landino. Douglas could have followed worse authorities.

The impulse to communicate also led him to transmute Virgil's world into contemporary reality, more perhaps than one might expect from mere innocence of history. Daedalus is a "wrychte", *fimmint culmina* "rekaud chyminals". Camilla bends a Turkish bow; and gunpowder sits in as far as a castle. Medievalism, rather than modernized as it is, however, the *Eneidos* yet speaks with an authenticity. Douglas's own distance from us may assist this; or his freedom from apologetic Neoclassicism. At any rate he seldom lapses long from a believably Virgilian tone. And he neither Christianizes the gods of the Aeneid nor (pace Professor Colwell) politicizes his ideas on kingship. Yet his main interests are moral and political, rather than theological in the medieval manner. The life and passion of Virgil's poem are what he responds to, and magically revives.

This direct approach has been noted by R. G. Austin. Because of "Douglas often has things to tell the professional scholar that cannot be learnt from Dryden". But the *Eneidos* simultaneously rivals Dryden's great Aeneid in another genre, as Virgilian imitation. The heights are not always the same —nor the same as Virgil's. "This is fine!" so often as to pass Knox's test with ease. We turn on, like Professor Austin, "to see how he has handled this or that passage"; anticipating with pleasure a solution to the next problem of translation. For martial passages, Douglas may use almost an alliterative romance style. But for the descent to Avernus more varied resources are explored:

Thar stude a dlek and profound  
A liddous holl, delp gapand and  
All ful of cragis and of thir sharp  
Quhlik was well deklit and chokit  
With a fowle iayk, als biak as ony  
And skuggis [shadows] dym of a  
ful deuy wold schew  
Abufe the quhik na fowle may fle  
but [without] skath. 6.4.39

With what comes to seem well-judged frequency, Douglas finds room for a savouring of curus castle poetical. The facile decessus passage occasions minute syntax, with loose-textured easy-running doublets for the descent, close compression for the opus of return: "That is difficult work, thair labour lyeis." And here is the sound pattern composed for the one of false dreams: "Undir ilk luf ful thik that silk and lyng." Douglas's melopoeia may coincide with Virgil's, or not. Like Dryden, he is freest in extended similes. But even there he is not un-Virgilian. Doubtless with Servius, he has studied Virgil's thematic imagery (which he notices in the Comment to Book 1), and is careful to keep its manner. These and other poetical "cues" he orchestrates, however, so as not to let the movement of the poem, the adventures in language, be lost. Dryden's pleasure of "unfolding openness"; but it rises to heights, and sinks to homeliness, that the

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Or, consider the sly, self-refuting modesty with which Douglas upolleges for his style's rudeness in a polished inuention of epithets: "rural wylde grow" and "currupit cadens imperyrie". He is too creative to fit any simple historiographical category.

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The Aeneid's own dictionary, which is entered in the 1553 edition of the *Eneidos*, was common place; the connection of books with months followed a tradition that persisted in the commentaries of Sebastianus Regulus and Jacobus Pontanus. Douglas's application, however, is not without individual subtleties. Since he includes Maphaeus Vegius's continuation of the Aeneid, he can have a Thirteenth Prologue set "During the joyous month tyme of June". Thus he recovers the month of June, and adds a half year (for rather night) to the year. This "ring composition" pattern is replicated in other correspondences, such as the one between the nature

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## Moon-rise

It is the evening brought me here,  
Or I the evening.  
So I, which is the writing finger,  
The hand placed on the sill, the night  
Coming up from beyond Kingsbury:

Another foot, or hand, perhaps,  
Perhaps a train, passing along  
Down the line by the signal box;  
Or that rising star which may be  
The effort to come out of the west.  
Which way? Is there no meaning, because  
Here and there relate to what:  
The moon rises, as we say.

Nightingale, you sing no more;  
The tree you sat on is not there;  
The night you sang has also gone:  
And I alone remember you.  
Or on the nightingale tonight.

Night of the day, because succeeding;  
Or of the night, because pleading;  
Or of the Lamb of God because  
Bleeding.  
Useless to ask any question of  
This night or any:  
Answer us lightly as you ask.

C. H. Sisson

into his poetry so much of the texture of the natural world—such things as the hinges made by wind-blown straws; or the appearance of fish in a clear stream:

Wyth fynnyss schynand lenon as  
a phibitoun, a phibitoun,  
And chysell tuly, stowrand heir  
for Douglas. Period categories are covered forms, broken by the velvet of a major poet. And it is hard to adjust enough to the distinctiveness of Scottish cultural history. The Flamboyant world of the *Eneidos* is not Wyatt's Perpendicular England. Nevertheless, it seems plain that Douglas was the most significant Renaissance poet of his nation. And we shall not understand the development of poetic language in the Tudor period until his share in its tradition has been fully considered.

One important though elusive filament extends from the alliterative poets through Douglas to Spenser (who was fortunate in his northern schoolmaster). But another, more extended still, connects the Virgilian Douglas with Surrey, Spenser, again, and the poets of later Elizabethan Scotland. During the earlier sixteenth century, Douglas enjoyed a high reputation in both countries for his rhetoric and for his sharp pungent wit (*ingent acumen*). His reputation was the *Scotona*, again, and the poets of later Elizabethan Scotland. During the earlier sixteenth century, Douglas enjoyed a high reputation in both countries for his rhetoric and for his sharp pungent wit (*ingent acumen*). His reputation was the *Scotona*, again, and the poets of later Elizabethan Scotland.

But the historical significance of the prologues goes beyond their development of landscape description. Douglas is not to be valued only as a Pollaiuolo of literature. Almost a greater claim has to do with reproduction of the georgic mode. In responding to an Italian taste for Virgil's Georgics, Douglas was far in advance of the English poets, and anticipated even Ronsard and Alaman. His prologues, as developing as they do a minutely realized natural context changing with the seasons, relate poetry to work, even Douglas's own poetry to work. Like Palamides, he finds his lot in the sky; cold stupifies him like "every creature"; and when he looks from his shot-window bare, beginning, the day's stint in a visionary agent, the landscape is peopled with "purr lauboris and bissy husband mon". Again, in Prologue 13,

Sone our the felidit schynys the  
lycht clair,  
Welcum to pilgrym bairn and  
laubor;  
Tyte [soon] on hys hynis golt the  
groat a cry,  
"Awak on fut, golt the ill our  
husbandry."  
And the hyrd callis furth upon hys  
page,  
"Do dryve the cattall to thair  
pasturage."  
The lynys wife cleps up Katharyn  
and Gill:  
"Ye, dame," said that, "God wait,  
with a gude will."  
When the poet sees  
The dewy greyn, puldrit with  
dewis gay,  
Schew on the sward a coulour duffil  
gruy;  
The mysty vapours springing up  
full swait,  
and hears birds singing like  
minstrels, he turns with a will to  
his own task, set by Maphaeus.

The *Eneidos* is one of those few works that look directly across centuries. By sharing something of Douglas's perspective, we may arrive at a better sense of his allusion of Virgil's, and of our own. As Pound put it, "we forget Virgil in reading Gavin's Aeneid, and know only the temper, Acheron, and the eternal elements that Virgil for most of his life lived over." The *Eneidos* is not, of course, a classic in the same sense as Virgil's Aeneid, or in the more attenuated sense that applies to Dryden's Aeneid.

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PATRICK HOWARTH

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Routledge &  
Kegan Paul

39 Store Street, London WC1











# The Kojak culture

By Ruth Brandon

**JEREMY TUNSTALL:**  
The Media are American  
Anglo-American Media in the  
World  
152pp. Constable. 56 (paperback,  
£3.50)

**WILLIAM H. READ:**  
America's Mass Media Merchants  
209pp. Johns Hopkins University  
Press. £8.20.

Great fleas have little fleas upon  
their backs to bite 'em; and almost  
every man, woman and child now  
alive may rest assured that he or  
she is the object of study in some  
context or other of at least one  
social scientist. I once read a study  
which revealed that the newer peo-  
ple's front windows were to the  
pavement, the thicker the blinds or  
curtains they put up to screen  
themselves from the interested  
gaze of passers-by. Presumably there  
is a climate of academic stringency  
which would now require one to  
study something less shatteringly  
obvious in order to qualify for a  
grant. Hopeful students might be  
well advised to look at something  
to do with the media, where there  
still seems to be plenty of cash  
floating about. Jeremy Tunstall  
and his helpers have travelled the  
world round to collect data for *The  
Media are American*, and all, so he  
tells us, at the expense of the Open  
University.

Rightly, perhaps; for recent  
research shows that almost all of  
us spend an average two and a half  
hours a day watching television  
(the exception being working  
women, who can only fit in a mere  
one hour forty minutes). Only  
sleeping and working take up more  
of our time, and this is to say  
nothing of newspapers and mag-  
azines, the radio, records and films.  
The power of the communications  
industry is terrifying, and never  
more so than to the average jour-  
nalist, on the relatively rare occa-  
sions when it is not a constant  
presence in his life. I remember once producing  
an item for a children's television  
show on how to grow your own  
orange, avocado, etc. trees from  
pips. I mentioned that Kew  
Gardens had a leaflet on the sub-  
ject and failed to notify them of  
the omission. Next day they rang in  
apologetic indignation. Thousands  
of children had been on to them  
inquiring about this leaflet,  
apparently out of the blue: what  
did I think I was doing? It was a  
shocking shock. How the average  
journalist, carrying to meet a dead-  
line, has simply no time to con-  
sider the broader effects of his  
actions—such as that tens of thou-  
sands of people will note his words  
and believe them. The shock of  
bearing this in mind might indeed  
prove paralyzing. Even less is there  
time to wonder about the reasons  
why the end product is required to  
take the particular form it does:  
never more than four minutes a  
paragraph; twelve minutes each  
side of the commercial break—if  
one started questioning that, the  
thing would never appear at all.

These, then, are among the sort  
of questions that we might hope  
media sociologists would answer  
for us. Indeed, Professor Tunstall  
does so in the very title of his  
book: *The Media are American*.  
The Americans invented or  
adopted them to suit their particu-  
lar ends and local conditions; and  
the rest of us have adopted the  
American form, for the same reasons  
and under the same pressures. It  
paid someone commercially to do  
so. Occasionally, small pockets of  
non-American influence, notably  
British and French, remain; but on  
the whole they have won.

Professor Tunstall, in his travels  
around the world, has chronicled  
painstakingly and minutely the  
Americanization of the media in all  
areas, and the particular ways in  
which it has come about. His book  
is awash with facts. He tells us at  
the beginning that he intends to  
prove that the media are Ameri-  
can, and prove it he does. They  
are. From Bangalore to Timbuctu  
the dominant influences are Henry  
Luce and James Gordon Bennett,  
Harry Cohn and David Sarnoff. No  
one, after reading this book, could  
doubt it for a moment.

However, any journalist will tell  
you that facts by themselves, with-

out any seasoning of conclusion or  
logical sequence, and unless they  
are in themselves shocking or scin-  
tific or otherwise gripping, are  
very boring. These facts are no  
exception, and Professor Tunstall  
has evidently recognized this, since  
the reader is, in the introduction,  
"invited to skip" it. But this, it  
seems to me, is the coward's way  
out. Possibly media sociologists,  
their job being what it is, come  
instinctively to distrust the tech-  
niques they spend their lives  
analysing. But the fact remains that  
Professor Tunstall's is the very prob-  
lem which such techniques have  
been evolved to combat.

For instance, it is no coincidence  
that the pieces of which news-  
papers are composed are referred to  
as "stories". Telling a story is, after  
all, the oldest-established way in the  
world of gripping a person's attention.  
Not only that, but all sorts of points  
are made in the course of the story—a  
technique expertly applied in, for  
example, the Bible. Now, with so  
many facts to cram in, Professor  
Tunstall may have felt there was  
no room for stories; but it is un-  
deniable that the book comes to  
life and becomes memorable  
when—and almost only when—the  
fact in question takes the form of  
a story, as for instance with the  
terrifying history of the growth of  
the Hugenberg press empire in  
Germany between the wars. Apart  
from such brief interludes, the  
body of the book remains hard  
going, despite such concessions to  
journalistic form as sub-headings  
and the italicizing of key words.

Such quibbles only point up the  
sad paradox that whereas the  
media themselves are concerned  
with catching and holding the  
audience's attention, studies of  
the media often fail to do any  
such thing. No self-respecting jour-  
nalist would voluntarily use the  
word "media", since the condi-  
tioned reaction of almost anyone  
on hearing it is to reach for the  
off-switch. Why should this be so?  
Perhaps because the concept  
"media" is so vague. It is a blank-  
et word used indiscriminately to  
cover a large number of notions  
and techniques, in themselves  
rather abstract. But the first rule  
of journalism is that only the  
particular is interesting—hence the  
use of the "story".

Of course this is a notion alien to  
academics, and sometimes justifiably  
so. Not everything is reduced to  
the vivid particular; perhaps too  
Professor Tunstall, swamped as he  
must be with it, has developed an  
aversion to it. On the other hand,  
what we are entitled to expect  
from a media sociologist is not  
two. After all anyone can collect  
facts; the tricky bit is deciding  
what they may mean.

It is not hard to see that if the

media are American, then the im-  
plications may be immense and ter-  
ribly worth studying. We may be  
concerned, like Orwell, about the  
limits imposed on thought by the  
available intellectual and cultural  
framework. Who can doubt that  
God would have enlarged on the  
Ten Commandments if he had not  
had to confine himself to writing  
them in lightning on small stone  
tablets?

Or it may be interesting to look  
at the relationship, in any particular  
country, between the media and  
the local politicians—bearing in  
mind that such relationships are so  
different in Britain and America,  
which are, according to Tunstall,  
the main media models for the rest  
of the world. American politics are  
immensely corrupt, and the  
local muckraking press has always  
made great capital out of exposing  
this corruption. A European cannot  
tell to be impressed by the length,  
detail and quality of newspaper and  
magazine articles devoted to politi-  
cal exposé in the United States.  
Woodward and Bernstein only con-  
tinued the honourable tradition of  
Lincoln Steffens, Ida Tarbell, Upton  
Sinclair and the rest. There is  
definitely, in that world, a fence,  
with politicians and journalists  
stationed firmly on different sides.

In Britain, where corruption  
scandals are comparatively puny,  
potential muckrakers are likely to  
have a thin time of it. Poison  
might have made an inside page in  
the *New York Times*, which daily  
runs enough scandal stories to keep  
British politics in convulsions for  
months. But, no less than their  
American counterparts, British  
mediamen like to think that they  
control, not merely report, events.  
They therefore approach the prob-  
lem differently, working their way  
as far as they can into the confi-  
dence of the politicians, and trying  
to influence policy from the inside.  
In extreme cases, they may even  
become politicians themselves,  
taking office openly rather than  
surprisingly for vice versa.

Search as he might through this  
book for conclusions, the reader  
will be luckier than me if he is able  
to track one down. Along with  
rest of the facts, other people's  
conclusions are included; but if  
we are to be free, we must find  
our own. What are the correla-  
tions of the media being, as  
demonstrated, American?

Should we, then—or need we  
not?—be alarmed by the demon-  
strated Americanization of the  
media? I only really began to  
think that perhaps we should when  
confronted with the stupendous  
naivety with which William H.  
Read, an American media sociolo-  
gist, views the phenomenon in  
*America's Mass Media Merchants*.  
Confronted with the presence, in  
different parts of the world, of  
American magazines, newspapers,  
television soap operas, advertise-  
ments, etc., he notes that "the



"Tango", a cherrywood and gesso statue made c 1918 by Eliu Nadelman, one of the 131 American artists whose work is celebrated in *Bright Stars: American Painting and Sculpture since 1776* by Jem Lipman and Helen Frim (208pp including 194 illustrations, 151 in colour. Oxford: Phaidon/P. P. Dutton. £19.95). This collection of outstanding images, ranging from eighteenth-century folk art to twentieth-century earthworks, aims to give the general reader an introduction to the wealth of American art since 1776.

these add up to media imperi-  
alism. . . . Yes, but do you agree  
with it or deny it? Personally, I  
fall firmly into despair when con-  
fronted with the words: "This  
point, if you like it be. . . . Well, if  
it is, it should not be there; and if  
it is, why qualify it? What is an  
author there for, if not to make  
such decisions?"

Should we, then—or need we  
not?—be alarmed by the demon-  
strated Americanization of the  
media? I only really began to  
think that perhaps we should when  
confronted with the stupendous  
naivety with which William H.  
Read, an American media sociolo-  
gist, views the phenomenon in  
*America's Mass Media Merchants*.  
Confronted with the presence, in  
different parts of the world, of  
American magazines, newspapers,  
television soap operas, advertise-  
ments, etc., he notes that "the

casual observer, like a foreign  
tourist, might mistakenly think  
these media are for the conven-  
ience of Americans abroad". Could  
that really be what such people  
want? If so, the American  
world-view may indeed be a source  
of alarm to the rest of us. Again,  
whether it is wilful naivety or just  
ignorance of the way things work,  
it is worrying to learn that an  
intelligent American who has spent  
years at the best institutions study-  
ing such things could assert that  
"like the networks, Time-Life's in-  
terest in television abroad was  
financial, not social influence".  
Does he really think that the two  
can be simply separated in this  
way? Anthropologists worried by  
the prospect of the imminent  
smothering of all indigenous culture  
by Kojak may take comfort from  
the fact that the motives were  
purely financial.

## Don't just sit there, play something

By Matthew Hoffman

**JAMES A. MITCHNER:**  
Michener on Sport  
466pp. Secker and Warburg. £8.50.

Just give us McNeely, and  
Twinn and Polk,  
Michener, ton, and Waddington,  
and then watch our smoke.  
It had never seemed strange in  
the first place, but now it seems  
to be an entire student body, let  
alone a dangerous twelfth, chanting  
that song of praise. We were,  
after all, athletes, and we  
deserved the roaring applause.  
In my hometown newspaper I am  
described till this day as the high-  
school athlete who happened  
to write books.

James Michener's school basketball  
team were champions in their  
league, and Mr Michener believes  
the discipline and self-respect he  
acquired as part of that team  
helped him to become a writer.  
He has remained an active partici-  
pant in and spectator of various  
sports, and this mammoth survey  
reflects that. Michener's  
background, primarily to  
illustrate a few rather shop-worn

ideas, and instead of the record of  
his own immersion in sport, or a  
history of a culture's relations with  
sports, we have an extended piece  
of journalism.

Mr Michener has a number of  
moral points he wishes to make  
about the role of sport in personal  
health and community life:

Any activity whatever which takes  
a man or woman out of doors is  
healthful. Even if it involves no  
physical exertion—riding in a car  
through a pleasant landscape, for  
example—it is constructive. It  
provides a means of escape from  
the pressures of modern life, and  
provides, from customary tensions,  
a sense of release. . . .

This message is deployed at leisure  
in an essay in the manner of Vance  
Packard which ambles, gently, and  
repetitively, over a good deal of  
continental America.

And beyond metaphor:  
On Monday night, September 17,  
1973, during half-time ceremonies  
at the game between the Green  
Bay Packers and the New York  
Jets, Melvin Laird, then Sec-  
retary of Defense, appeared on  
the field to conduct ceremonies  
during which 90 young men—vol-  
unteers to join the Navy and  
were sworn in for active duty.  
This was loudly approved by the  
spectators as sport's answer to  
the pacifists.

The demands of American feminists  
for equal treatment have led to the  
following:  
On December 10, 1974, the State  
of New Jersey announced that in  
its desire to terminate numerous  
lawsuits, all public schools within  
the state would henceforth per-  
mit girls to play on any school  
team such as football, baseball,  
basketball, and wrestling, while  
boys would be permitted to play  
on girls' teams such as softball,  
field hockey and lacrosse.

Unfortunately, Mr Michener does  
not tell us how this programme is  
proceeding.

girls in age groups ranging from  
fourteen years old to twenty-five.  
This was a combination of Ameri-  
can and British sports, and the  
latter live longer than non-athletes.  
In the end he sticks to common  
sense and comes to the anodyne  
conclusion that "sports, conducted  
reasonably, produce more health  
benefits to both young and old than  
they do dangers".

The examination of professional  
competitive sport takes up the larg-  
est part of the book. Much of the  
discussion is sound and, on occa-  
sion, provocative. His suggestions  
for the professionalization of uni-  
versity football and the reform of  
the Little League (baseball for chil-  
dren) are undoubtedly welcome as  
part of a current debate. But the  
references and examples assume a  
knowledge of American lore that  
must make a large part of the dis-  
cussion as incomprehensible to an  
Englishman as the First Commu-  
nion is to Americans.

It was during a Monday night  
NFL half-time show that I first  
became aware that football games  
had become a heady mix of  
patriotism, sex, violence and  
religion.  
A bloody first half had barely  
ended when hordes of personnel  
flooded the field, carrying flags,  
and trumpets, and small cannon,  
and rifles, and Bibles. They were  
joined by eighty-six scantily clad

# The police and the public

By Michael Banton

**TED ROBERT GURR, PETER N.  
GRABOSKY, RICHARD C. HULLA:**  
The Politics of Crime and Conflict:  
A Comparative History of Four  
Cities  
792pp. Sage Publications. £20.70.

**WILBUR R. MILLER:**  
Cops and Bobbies  
Police Authority in New York and  
London 1830-1870  
233pp. University of Chicago Press.  
£12.

**WILLIAM KERR MUIR JR:**  
Police: Streetcorner Politicians  
306pp. University of Chicago Press.  
£11.25.

Nobody knows whether an extra  
million pounds, dollars, francs or  
kronor for the reduction of crime  
would be best spent on the police,  
prisons, probation, youth clubs or  
schools. Nobody knows whether  
extra money for the police has a  
higher return if spent on more  
detectives or more patrol officers,  
on more men or higher pay, on  
more training, more civilian staff  
or more special constables. A year-  
long experiment in Kansas City in  
which the protection given to local-  
ities by preventive patrol was ap-  
preciably varied was not reflected by  
variations in crime or citizen atti-  
tudes. Nobody knows whether the  
police would be more effective if  
they stopped providing social ser-  
vices like, say, delivering messages  
about deaths and injuries, for if  
they reduce their contact with the  
public less cooperation is forth-  
coming.

Such observations about the con-  
temporary situation are now rein-  
forced by an eight-hundred-page  
analysis of the variations in crime  
in four cities (London, Stockholm,  
Sydney and Calcutta) from the end  
of the eighteenth century. The  
authors of *The Politics of Crime  
and Conflict* conclude that "public  
order depends more upon basic  
sociocultural and political circum-  
stances than on conditions control-  
ling the police. The police, in the  
courts, or the prisons". Despite  
their massive documentation,  
though, the argument never quite  
comes alive, because the reader is  
not helped sufficiently to under-  
stand the circumstances, from the  
viewpoint of the orderly or dis-  
orderly citizen. They say that forty  
years after the establishment of the  
Metropolitan Police the indicators  
of serious crime declined very  
markedly, chiefly due to the  
improvement in social conditions  
and the widening of economic hori-  
zons, but also because "Londoners  
came to believe that the Metropoli-  
tan Police were in a large measure  
responsible for maintaining public  
order". The existence and image of  
a police force seems to influence  
the citizen's outlook in ways that  
are difficult to measure, while the  
comparisons of patterns in different  
countries suggests that there are  
elements in the chemistry of police-  
public relations still unidentified.

This is where Cops and Bobbies  
is helpful, with its attempt to explain  
how, during the years 1830-70, the  
New York and London police de-  
veloped distinctive public images  
and shaped a contrast that is likely  
to endure for the rest of our cen-  
tury. Wilbur R. Miller maintains  
the London policeman repre-  
sented the public good, as de-  
fined by the governing classes,  
concerned to maintain an unequal  
order with a minimum of violence  
and oppression. The result was  
impersonal authority. The New  
York policeman represented a  
self-governing people, a pro-  
duct of the government's recog-  
nition of power and the conflicts  
which divided that people. The  
result was personal authority.

He draws attention to some of the  
differences in the way the police  
were used. In London Sir Richard  
Mayne was reluctant to risk the  
authority of the police by having  
them enforce laws about Sunday  
trading and the supervision of pub-  
lic houses, which lacked the support  
of the citizenry. The New York  
police, however, were subject to  
closer direction; they were obliged  
to enforce unpopular Sunday clos-  
ing laws; this put the police under  
pressures that made it difficult for  
them to act or be seen as impartial  
arbiters of status transcending day-  
in-day conflicts.

Part of the contemporary contrast  
is about a department with a new  
chief who  
had turned the philosophy of the  
department upside down, from a  
legalistic, arrest-prone, event-  
driven, repressive department in  
which a policeman's arrests were  
the unchallenged measure of his  
worth, to a service-oriented one,  
where too many arrests were  
treated as a sign of police  
ineptitude. . . .  
But one factor sets special limits  
to police action: this is the avail-  
ability of guns. The policeman  
never knows whether, on responding  
to a call, he will have to deal with  
someone who is armed, while the  
civilian, he must guess the nature of  
human suffering. Morally, he must  
resolve the contradiction of achiev-  
ing just ends with coercive means.  
He is best represented by the "pro-  
fessional policeman who combines  
the intellectual virtue of a per-  
spective upon society with the

is that the British policeman is an  
officer of the Crown, a source of  
authority higher than that of any  
particular government. In the  
United States, there is a parallel  
with federal enforcement agents  
who come closest to the British  
police image, yet are rarely counted  
as police. In American references  
to "police" usually designate mun-  
icipal officers or commercial or cam-  
pus employees, people at the levels  
most subject to personal influence.  
The connection with the Crown may  
be too speculative to feature in the  
documents Professor Miller has  
scrutinized so thoroughly, but it  
could have been interesting to hear  
whether he thinks it may contribute  
to the contrast.

Policemen are sometimes seen as  
the agents of something above the  
government of the day, sometimes as  
doing the government's dirty work,  
and sometimes as servants of the  
citizens. In small, prosperous, North  
American municipalities this "ser-  
vice" orientation is often dominant,  
and indeed it is in the United States  
that one finds the striking  
variations in the way police respon-  
sibilities are interpreted. The un-  
certainty about the effects of police  
work permit this variation, but they  
also generate strain, for depart-  
ments may change their orienta-  
tion, and police chiefs may be in  
conflict with the patrolmen, as the  
men themselves may be troubled by  
the conflicting expectations different  
groups hold about their role.

*Police: Streetcorner Politicians* is  
about a department with a new  
chief who  
had turned the philosophy of the  
department upside down, from a  
legalistic, arrest-prone, event-  
driven, repressive department in  
which a policeman's arrests were  
the unchallenged measure of his  
worth, to a service-oriented one,  
where too many arrests were  
treated as a sign of police  
ineptitude. . . .

The chief enforced his will by the  
harsh punishment of erring police-  
men, and he was prepared to appear  
as the oppressive antagonist of his  
subordinate officers.  
But one factor sets special limits  
to police action: this is the avail-  
ability of guns. The policeman  
never knows whether, on responding  
to a call, he will have to deal with  
someone who is armed, while the  
civilian, he must guess the nature of  
human suffering. Morally, he must  
resolve the contradiction of achiev-  
ing just ends with coercive means.  
He is best represented by the "pro-  
fessional policeman who combines  
the intellectual virtue of a per-  
spective upon society with the

## In Rio with Ronnie

By T. A. Critchley

**ANTHONY DELANO:**  
Slip-Up  
176pp. André Deutsch. £4.50.

While living under an assumed  
name in Rio de Janeiro, Ronald  
Biggs, the Great Train Robber who  
was still on the run, casually en-  
countered an Old Etonian, disclosed  
his true identity and enlisted the  
man's aid in contacting a sym-  
pathetic journalist in England. The  
message eventually reached a  
young *Daily Express* reporter, who  
saw in the scoop he would provide  
for his paper, and the subsequent  
bestseller on which he and Biggs  
would collaborate, his chance of  
fame and fortune. But his editor  
had other views. He badly wanted  
the scoop (not least in order to  
triumph over his arch-rival, the  
*Daily Mail*) but decided that the  
newspaper had a duty to disclose  
Biggs's whereabouts to the police.  
A crude bargain was struck between  
the newspaper and Scotland Yard:  
the *Express* would get their exclu-  
sive story and the Yard their man.  
Soon afterwards two police officers  
were sent to join the *Express* team in  
Rio. The news editor, however, had  
taken the whole of the Health-  
row press corps out for an  
extended drinking session so that  
the Detective Superintendent should  
not be recognized. The general

gathering, there is an implicit ten-  
sion of which his British counter-  
part has little experience.

The combination of danger with  
uncertainty about the police role  
increases the tension to which the  
American police officer is subject.  
We know, because the television  
tells us so often, that the patrolman  
needs to know the law, that he  
needs calmness, presence, athletic  
ability, and so on. Yet according to  
William Kerr Muir, what he needs  
most of all is eloquence. The patrol  
officer must be able to talk to  
people, to persuade a potentially  
hostile crowd he is arresting a  
black motorist for speeding  
down a street to the danger of their  
children; to persuade a potentially  
violent citizen to rely on such  
remedies as the law provides; to  
reduce the aggression when a  
hostile crowd has gathered. This is  
what the policeman calls "bull-  
shitting", he recognizes it as a skill  
that in some circumstances could  
save his skin, and often as his only  
source of authority. The title of  
Professor Muir's book is intended  
to highlight the way policemen have  
to negotiate relations with members  
of the public. If a patrolman has  
no insight into this, then the power  
vested in his office is likely to cor-  
rupt him. Since he must be able  
to articulate his own and others'  
problems the motto "words are im-  
portant" is one which patrolmen  
and the professional policeman and the pro-  
fessor find appropriate.

Other social scientists have ob-  
served policemen on patrol, or have  
interviewed them systematically.  
Professor Muir has brought the two  
together, and because of the philo-  
sophical depth he brings to his  
commentaries, he has lifted the  
sociology of the police on to a new  
level. He has both observed the men  
and talked with them at length  
about their personal lives, their con-  
ceptions of society and of the place  
of criminals within it. His ambition  
is to define the good policeman and  
to explain his development, but his  
achievement is to illuminate the  
philosophical and occupational  
mystification of patrol officers in  
"Laconia" (a pseudonym that must  
surely have begun as an anagram  
of the name of a Californian city).

To become a good policeman,  
according to Professor Muir, a man  
must develop two virtues. Intellec-  
tually, he must grasp the nature of  
human suffering. Morally, he must  
resolve the contradiction of achiev-  
ing just ends with coercive means.  
He is best represented by the "pro-  
fessional policeman who combines  
the intellectual virtue of a per-  
spective upon society with the

moral virtue of passion as some-  
thing which articulates principles  
for the justifiable use of coercion.  
The non-professional officers are  
the enforcers, the reciprocators,  
and the avoiders, who lack either  
perspective, or passion, or both.  
The accounts Laconia policemen  
gave of themselves are used by Pro-  
fessor Muir to give substance to his  
typology of individual officers, but  
his discussions of their moral devel-  
opment are threaded through with  
analytically suggestive formulations  
that bespeak a wisdom very rarely  
encountered in reports of social  
logical research. The tragic per-  
spective is distinguished from the  
cynical. Coercion is compared with  
reciprocity and exhortation as a  
technique of power. Coercive force  
is shown to generate four  
paradoxes, those of dispossession,  
detachment, of face, and of irra-  
tionality. From coercive power  
comes both evil and good; it pre-  
serves civilization from other, less  
desirable, forms of coercive power.  
Part of Professor Muir's achieve-  
ment is to interpret the actions of  
ordinary policemen by reference to  
these general principles and to  
show how the principles may be illu-  
minated by the study of policemen.

The moral principles are more  
easily exemplified in Laconia  
because of the varied styles of  
policing, and the uncertainties and  
dangers to which patrolmen are  
subjected. The pressures make  
some men heroes, some moral  
outlaws, and some "uniform  
carriers" (to use a London  
expression). But Professor Muir  
focuses rather too closely upon the  
problems of patrol and there is  
much more to police work than  
patrol. The officers he interviewed  
are members of an organization;  
they study for promotion; they  
testify in court; they aspire to  
become detectives. A policeman  
which changed from a legalistic to  
a service orientation may yet  
change back again. The individual  
patrolman can do little to reduce  
the conflicts in expectations of the  
police, but political leaders and  
the police department together can  
do a great deal. To define the  
good policeman and to broaden the  
foundation than research in one  
city alone, since the policeman's  
moral development is so much  
influenced by the support he  
receives from other quarters and  
by the moral claims of the govern-  
ment itself.

These three books show how, in  
different times and places, govern-  
ments have made very different use  
of policemen and they take us a  
little closer towards deciding the  
very difficult issue of what is the  
best use to make of their services.

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## TLS Commentary

### Gravity's rainbow

Reckoning by half-centuries from birth and death, every generation has an average just one opportunity to celebrate the life of each of its heros. Perhaps because the war interfered with the tercentenary of Isaac Newton's birth, his admirers are all the more anxious to catch at the quarter millenary of his death. The Post Office is said to have turned down the idea of a Newton stamp, perhaps on the grounds that half-centuries are odd denominations. But stamp or no stamp, the RSC knows its national duty. Alerted by the cover of last week's *Reader's Digest* to the fact that Jack Shepherd, with a very green apple, would play the "founding father of science" those who wanted to know where it all began, and how John Mansfield's Newton would compare with Brocho's Galileo, watched *Horizon* on Friday last.

The programme was extremely colourful—more so even than the Royal Institute of Chemistry's commemorative issue. The experiments with light were beautifully contrived, and the colours cast by cubing positions in the alchemist's laboratory were worthy of a Hummer film. Everything carried the clear message that Newton was much more than a dull mathematician. Or perhaps not so dull? Mathematical formulae were chanted like incantations, we were reminded that alchemy based itself with the transmutation of souls, and that to calculate the Last Judgment was as important to Newton as to calculate the fall of an apple. The programme took the form of an interview of the elderly Newton by the antiquary William Stukeley (who, as it happens, was born in 1687, the year of publication of *Principia*, and who settled in Grantham, where Newton was at school). Newton was the genius, somewhat patient, sometimes testable, while Stukeley presumably stood for the average BBC 2 viewer. The interview was as exciting as these things usually are, and the best moments were when Newton was off the screen altogether and the camera went live to speak into the meetings (very badly attended) of the Royal Society, where Robert Hooke showed himself up as a thoroughly unreliable character.

Newton, from a well-spoken and bright-eyed boy, who made "not toys, but models", so that he could

understand Nature for himself, turned into a querulousman paranoid with a locked chest of secrets. Many of the old chestnuts were worked into the script, and they served the useful purpose of limiting the anachronistic interpretations which threatened to turn the whole show into an Open University programme in the history and philosophy of modern science. Furnishings and clothes were chosen with all the BBC's customary historical skill, and Jack Shepherd was almost, if not quite, as plausibly aged with the help of an enormous pair of false eyebrows; but the sentiments expressed, and the vocabulary used, were too often implausible. Did Newton really "adapted for television" according to the spirit in which you sat down to watch the programme. But the picture of the cantankerous genius was more or less right. In Edmund Hailey's words to him, "You're just plain rude". As for his genius, we took it on trust.

### Fifty years on . . .

In the TLS of July 21, 1927 A. K. Cooley reviewed the English translation of Maeterlinck's *Life of the White Ant*. It has been thought by some, especially in South Africa, that Maeterlinck stole his ideas about the way termites organized their lives from the South African writer Eugene Marais — a view described by Lord Zuckerman in the TLS of January 16, 1976 as "sheer nonsense".

Termites are all too well known by their works to dwellers in many tropical countries, but their intricate habit of self-concentration has made them unusually difficult to observe. The fantastically plumed nests of some of the species are a sight to behold, but—unlike ants, from which termites are perfectly distinct—they never emerge from cover, except when the winged males and females pour forth on their nuptial flight. For Maeterlinck the peculiar attraction of these aggressive yet elusive creatures lies in their very advanced social development. Their socialization of form and function is still more thorough than that of bees and ants. Their habits, too, are stranger when judged by human standards. It is a dark, though a deeply fascinating underworld that they inhabit, described, after careful study of the underground life, as "a world of darkness and gloom". He does not try to diminish the opportunism of many of its details. Yet, lest he repel us completely, he discovers "at the summit of this unpleasant social fabric . . . a whole-hearted, heroic de-

liberate, and intelligent sacrifice to an idea or an instinct" which "brings the victims nearer to ourselves and makes them almost our brothers".

M. Maeterlinck is more poet than naturalist; when he says there is no doubt that the termite can shape its organs by its will, he steps where biologists dare not tread. It is an arbitrary fancy to treat the termites' nest as an individual, like the human body with its varied processes and population of corpuscles and phagocytes. He overlooks, again, the validity of the individual when he asks why suffering, which makes for morality, should be indefinitely repeated. But when he speaks of the "heroic sacrifice" of the termites, he is not far from the truth. In his parallel between the termites' life and that of man, Man too is a feeble and soft-bodied creature; like the termite, he possesses a "little unseen power which in his case we call instinct, and in our own, for so special reason, intellect", with which he has evolved a civilization already intensely artificial. It is possible that, as M. Maeterlinck suggests, the termites' progress, further courses of our own history, and that we too are fated to develop a socialism as gloomy, "unless we react before it is too late". There are striking parallels between certain types of theocratic socialism and the organization of the ants or termites' community, but so far as least, there are slight signs in any human aggregate of that deep physical differentiation which in these communities is characteristic and essential.

The Tar Barrel Parade in Allendale, Northumberland: on New Year's Eve the men put on fancy dress and process with barrels of flaming tar which are thrown on to a great bonfire, round which everyone then dances. This ceremony presumably had its origin in the turn-of-the-year celebration of returning life; the origins of some other British traditional customs are lost in the mists either of antiquity or of the Victorian folklorists' imaginations. At Shebbear in Devon they turn the Devil's Stone, at St Columb in Cornwall they hunt the Silver Bull, at Ripon there is the Sword Dance

### Le gay savoir

Why do gays like Bette Davis? Is camp subversive? Is there a "gay sensibility"? Such questions throng the air at the National Film Theatre where, under the rubric "Images of Homosexuality", Richard Dyer has assembled a programme of screen representations of homosexuals, ranging from Carl Dreyer's *Mitæ* (1924), through Kenneth Anger's *Pierrot* (1947), to Rainer Werner Fassbinder's *The Bitter Tears of Petra von Kant*. Dyer has also organized several seminars and edited a pamphlet, *Gays and Film* (73pp, British Film Institute, 75p), in which he, Caroline Shilton and Jack Babuscio (co-author of the term "gay sensibility") apply themselves to questions of camp and other homosexual perspectives in the movies.

It can't, however, be said that gay critical sensibilities have provided much advance on Susan Sontag's now historical "Notes on camp" (1967): "homosexuals have planned their integration into society on promoting the aesthetic sense. Camp is a solvent of morality. It neutralizes moral indignation." *Gays and Film* is a good deal more coherent on the subject than Parker Tyler's scatty *Screening the Sexes* (1972), but when it comes to criticism camp is really a dead end. A more embracing bold study, by Berkeley and Andy Warhol has become too broad to be useful. And in its special relation to cinema, where the aesthetic surface of manners and mania have been planned, the aesthetic dynamic is so often what matters anyway, it reveals more the limitations than the potential of the medium.

Jack Babuscio's description of the emergence of this ironically self-conscious stylization, of feeling from the screen representations of homosexuals and mania rather than from the actual life of homosexuals, but it is a pity he does not analyse the way it has been incorporated into the wider culture. As an offering to society from its erstwhile victims, camp, with its shrill and frequent trivialization of feeling, can turn out to be a poisoned gift.

Less contentious, and more interesting, on the evidence of the films in this season (and many more

Play, in Casleton there is Garland Day, and even in Oxford they still Beat the Bounds. Homer Sykes has spent five years photographing the traditional ceremonies still performed in towns and villages throughout the country. His exhibition of photographs, "Traditional British Calendar Customs", from which this picture comes, is organized by the Arncliffe Gallery, Bristol, in collaboration with the Arts Council; it is at the Arncliffe Gallery until August 20 and then goes on tour. Mr Sykes's book on the same subject, *Once a Year*, will be published by Gordon Fraser later this year.

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GOLLANCZ

## Saint William of Tangier

By Harold Beaver

ERIC MOTTRAM:  
*William Burroughs: The Algebra of Need*  
282pp. Marlon Boyars. £5.95.

Eric Mottram's critical appraisal of William Burroughs has now reached its third version. To the first seven chapters, originally published in magazine form (1969) and in book form (1970), are added six further chapters to cover new work (particularly *The Wild Boys* and *Extremities*) published since 1970. But there is nothing to suggest that this will be a final version. On the contrary, the number of misprints, of misquotations or of elided quotations, the erratic indication of sources, the repetitions, absence of footnotes and lack of index, all suggest that a complete revision must one day be undertaken. For this is apparently an authorized version, encouraged and assisted (telling others) by "Mr Burroughs himself".

Much as Sartre endorsed Jean Genet in *Saint-Genet*, so William Burroughs is here enshrined in an Anglo-American pantheon of modern sect. Enter Saint William of Tangier, mentor of the Beat generation, dedicatee of Allen Ginsberg's *Howl* and the friend of Jack Kerouac, introducing himself as "an explorer of psychic areas", a consummate lover, a radical anarchist, an anarchist heir of Thoreau and experimental heir of Joyce, Proust and Gertrude Stein.

He made over homosexual experience and research into the expanded consciousness of drugs into a sex of inner-cosmos, a philosophy of power, victimization and addiction which made visible the whole field of public and private life in the twentieth century. But the writing is so elliptical

with overlapping allusions on these involuted trails that even the patterning of Burroughs's private life becomes obscure.

He contrived a rejection from the army through the "Van Gogh kick" (finger joint rather than ear) and then began to bore through a series of jobs which were to provide images and incidents for fiction: private detective, bartender, exterminator, factory and office worker, "the ad game", reporter, "the edges of crime". Then he went to Mexico (where he actually killed his wife with a revolver) and on a GI grant, studied native dialects and was able to obtain drugs with comparative absence of legal restriction.

The wife, an casually introduced and eliminated in an aside, is not named until she reappears as Joan Vollmer on a circus ranch in Texas where (shortly after a visit by Ginsberg and Neal Cassidy) she gave birth to William Burroughs III. For anyone interested in such comings and goings, John Tytell's *Naked Angels: The Lives and Literature of the Beat Generation* is far more informative.

For Burroughs is the other man from St Louis, Missouri. Born in 1914, a generation after T. S. Eliot, he was a youngster of the depression years, who was to become the second and more authentic vernacular artist of the junkyard waste land of St Louis, raised in London, Tangier, Paris. Like Eliot too he went to Harvard, followed by years of travel abroad on a trust fund. He studied medicine in Chicago and later anthropology in Mexico. He met Joan Vollmer Adams, occurred in Mexico in 1952, while playing William Tell. He did not become a full-time writer until 1956, in Tangier, at the age of forty-two.

If it is difficult to follow even the pattern of Burroughs's life, the dazzling sequence of analogues and repetitions quite justify the mind. A Hieronymus Bosch-like image, for example, is quoted from *The Naked Lunch*:

Did I ever tell you about the man who taught his asshole to talk? His whole abdomen would move up and down, jerking out the words. It was quite unlike anything I ever heard.

This commentary follows: Perhaps the zone is too nearly that of a famous passage in *A Modest Proposal*, but the joy of the scientist let loose is authentic enough and the irony works well. (Burroughs is an admirer of Jano August 1). Doctor and judge stand hand in hand at the centre of the spatial system of the book.

The Swiftian echo is fair, but the intellectual gilding never stops. Jane Austen just happens to be at the end of the skid. Why not Nabokov? Why not Nabokov? West? The game is capable of infinite extension, a style of excited discovery—a deliberate release of the usual barriers of discourse—to enjoy an unconsumed rock and roll of ideas.

But, more important, Eric Mottram never confronts the misogyny, the odious anti-feminism which lies behind the obsessive all-male anal orgasm. (In *The Wild Boys* female child-bearers are altogether eliminated by cloning from the female sex); that sexual relations between men are not love but "what we might call recognition"; that sexual fear originates in the female-dominated family, in parents whose state functions to cripple children in the continuation of what they themselves suffered.

By the very gravity of his response to such propositions, Eric Mottram manages to ignore the exuberant, ruthless force of all Burroughs's most straightforward passages, such as the title-piece of *Extremities*. This potential for the grotesque is yet another aspect of his poetic empathy for those grey areas of all-male urban supple- ment he calls "the grassy black feel common to jails, orphanages, mental hospitals or other insipid, don't-care-places".

Yet even this is not to reach the controlling centre of Burroughs's vision. Again and again, repeated amid the frenzy of his Dionysian imagery, the movement draws compulsively to one vital moment: the death of a beautiful boy. Call him Johnny Adams, Narcissus, or St Sebastian. From *The Naked Lunch* onwards this movement is always to some urban recreation of *The Beaches*, mingling the blood cities of Thassalian maidens with homosexual cannibalism. Sparks explode, legs twitch: "the orgasm of a hanged man when the neck snaps". With his usual ghastly humour Burroughs calls this *The Orgasm Death Gimmick* (*Now Express*).

Such is the centre. It seems nonsense, therefore, to equate Kafka's and Burroughs's worlds. Burroughs is concerned with sexual dependence (on orgasm and "junk"), not with the sacrificial victim humiliated by absolute power, whether of God, the state, money, or police. In a word, totalitarianism is a metaphor for junk, not junk for a metaphor for totalitarianism. The whole thrust of Eric Mottram's argument, however, inverts this view. He attacks George Orwell for finding nothing in Burroughs but "soft-core film", a "lavatory hell", and "a grey shriek", charging him with careless reading that only reveals "his own peculiar selectivity in stressing the sexual at the expense of the political and beyond the separation between the two which is entirely artificial".

Nevertheless it is just as absurd to call the climax of *The Naked Lunch*

a strictly non-pornographic satire against capital punishment, exposing the perverted sexuality of those who execute or witness or condone it. This scene will appear pornographic only to devotees of execution. It is in fact a necessary enactment of the central sexuality of power in the nation state.

It simply does not read that way. The pornography is part of the fun. The fun is obsessive, like a Busby Berkeley or a Hollywood musical, but the pornography is not. Burroughs himself has admitted as much:

Speaking for myself, the one thing I find sexy is creation, to create on paper a sexy person—sex to me, that is. And if it is a real creation, it will be interesting to other readers as well, and I will say that any writer who has not masturbated with his own characters will not be able to make them live on paper.

(*Gay Sunshine* 21, 1974)

(Though quoting the interview at length, Eric Mottram pointedly omits this final statement.)

Yet Allen Ginsberg from the most intimate experience has attested that

In fact, the cut-ups were originally designed to rehearse and repeat his obsessive, finally sexual images over and over again, like a movie repeating over and over again, and then re-combined and cut up and mixed in; so that finally the obsessive attachment, compulsion, and preoccupation empty out and drain from the image. . . . Finally, the hypnotic attachment to the image, becomes demystified. . . .

He can finally look at it at the end of the spool; he can look at his most tender, personal, romantic images objectively, and no longer be sucked in. And love is "a fraud perpetuated by the female sex"; that sexual relations between men are not love but "what we might call recognition"; that sexual fear originates in the female-dominated family, in parents whose state functions to cripple children in the continuation of what they themselves suffered.

The cut-ups snap the umbilical cord of fascinated attraction. They open up the way to a possibility of withdrawal, of floating free in mystic transcendence.

Ginsberg is strikingly clear-headed in his analysis. It is Mottram who seems the romantic with his notions of the homosexual artist as elitist in a mass society, whose "isolation of self-creating and self-reference" make for such "obsessional repetitiveness and over-insistence". It may well be true, in a psychological sense, that "repeated scenes of sexual ejaculation, pleasurable, unquelled or brutal, increase rather than dispense tension and anxiety"; but it does not follow therefore that "Burroughs' world is anti-sexual in precise terms: it cannot conceive of sexual love, whether between different sexes or the same sex". It is rather to the celebration of rampant all-male sexuality (whatever its transcendent implications) that his work has moved with the publication of *The Wild Boys* (1972).

This is not to deny the relevance of some of Mottram's arguments: that Burroughs's themes lie within an American literary tradition of power relationships, including *Billy Budd*, for example; or that his work belongs to an American tradition of the grotesque, stretching from Poe to Nathaniel West. It was Burroughs himself who called it a "mathematical extension of the Algebra of Need beyond the 'junk virus'". Beyond homosexual addiction, too. For it is Burroughs's concern, as it was Poe's, to push beyond the limits of the body—"Out of Space, out of Time"—by every conceivable means of artistic fiction. Even the famous fold-in techniques are prefigured by Poe.

Burroughs's Junk City is ravaged by need, by the cancer of unsummed desires: infantilism, apathy, and sexual helplessness, controlled by technological power groups (doctors, psychiatrists, judges and the police). Homosexuality is only the more conspicuous part of the "soft machine", that "technical sewage", that universal condition where mankind is at once predator, parasite, incubus and addict. Like junk, homosexuality in *The Naked Lunch* seemed only to offer "reversed motion", a positive manipulation, symbolic of evil. "The fags", writes Eric Mottram, "are early versions of the brain-washed parodies of men and boys in the later writings, puppets who negate life and spontaneity."

But from his vision of homosexual abuse as controlled degradation, Burroughs more recently has moved to his vision of wild boys, rising armed to destroy the police machine. Sexual astronauts, they escape "from flesh through sex", leaving the limits of their bodies through repeated orgasms, breaking through their nerve-racked urban prison to pastoral space. "To travel in space", Burroughs told Daniel Odier in 1969,

you must learn to leave the old verbal garbage behind. God talk, priest talk, mother talk, family talk, love talk, party talk, country talk. You must learn to exist with no religion, no country, no allies. . . . You must learn to see what is in front of you with no preconceptions. . . . These "technologically-equipped homosexual warrior packs" are freed from the influence of state, tribe, family and women: "a whole generation arose that had never seen a woman's face, nor heard a woman's voice."

At last he can openly celebrate that "fervid comradeship", that "adhesive love", to which Walt Whitman looked forward in *Democratic Visions*. . . .

Yet Burroughs calls his *Wild Boys* a "Book of the Dead". For it is only after an apocalyptic catastrophe that this heir of Whitman can imagine a conflictless, egalitarian, where the pleasure principle, the Freudian

### The Triumph of the Novel

Dickens, Dostoevsky, and Faulkner

Albert J. Guerard

This book is an outstanding contribution to the criticism of the novel as well as to a humane understanding of three great writers. The primary emphasis in critical chartings of the history of the novel has been on realism. Albert Guerard explores another great tradition, presenting Dickens, Dostoevsky, and Faulkner as in some sense universalists compassionately dedicated to evoking the deepest human realities. £8.50 4 August

### Improvising

Jazz Musicians and their Art

Whitney Balliett

These essays, all of which originally appeared in the *New Yorker*, cover the entire range of jazz history. There are chapters on New Orleans trumpeters "Red" Allen and "King" Oliver; pianists Earl Hines, Mary Lou Williams, and Jess Stacy; drummers Sid Catlett and Buddy Rich; vibraphonist "Red" Norvo; violinist Stephane Grappelli; and guitarist Jim Hall. Much of the book is concerned with analysing that elusive and essential jazz quality, improvisation. £7.25 4 August

### An English Miscellany

Essays Presented to W. S. Mackie

Edited by B. S. Lee

This collection is published in honour of Professor W. S. Mackie, best known for his translation of *The Exeter Book*. Reflecting his own catholic tastes, the subjects of the essays range from Old English poetry to twentieth-century lexicography. £6.50 4 August

### Sex Roles

Biological, Psychological, and Social Foundations

Shirley Weitz

This book considers the issues bearing on both male and female roles. The author maintains that even where female roles have become more flexible, male roles have changed little, if at all, and that in spite of greater individual freedom, the sex role system has not changed fundamentally. £8.25 paper covers £4.50 4 August

### The Joyless Economy

An Inquiry into Human Satisfaction and Consumer Dissatisfaction

Tibor Scitovsky

"Altogether this is a brilliant contribution to welfare economics which, if it becomes as influential as it deserves, will give that subject a content which actually corresponds to its name." *The Economist* This far-ranging critique of the affluent society is now available in paper covers. £1.95. Galaxy Books 4 August

Oxford University Press







# In the safety of Mount Sinai

By Cyril Mango

**KURT WEITZMANN:**  
The Monastery of Saint Catherine at Mount Sinai: The Icons  
Volume 1: From the Sixth to the Tenth Century  
Photographs by John Galey  
124pp and 138 plates. Princeton University Press. £63.30.

By far the most important collection of Byzantine icons now in existence is that of the monastery of St Catherine on Mount Sinai. Its preservation may be ascribed not so much to the dry climate of the Sinai peninsula as to the fact that, alone among Orthodox monasteries, St Catherine has had a continuous and relatively secure existence since the time of its foundation in the sixth century. According to Kurt Weitzmann's reckoning, over 3,000 icons are preserved at Mount Sinai, and they reflect every phase of the monastery's long history.

Considering the uniqueness of the icon collection, it is astonishing that its proper study should have been so long delayed. In about 1850 a number of icons, including four of the earliest, were filched by the desert-priests archimandrite Porfirii Denshchii and taken to Kiev, but it was another fifty years before these attracted any attention. No one seemed to suspect that a far greater number remained in the monastery. Perhaps they were stored out of sight, otherwise they would surely have been noticed by Kondakov, the father of Byzantine art-history, who visited Sinai in 1881, not to mention other scholars. In fact, it was only a year or two before the outbreak of the Second World War that the riches of the icon collection were made known by the Greek archaeologist G. A. Siforidis who subsequently published a selection of them in collaboration with his wife Maria Siforidis (two volumes: 1956, 1958). It was also in 1956 that an American expedition, organized by the universities of Michigan and Princeton, made an exploratory visit to Mount Sinai, and this was

followed by four campaigns between 1958 and 1967, at the end of which the results of the monastery were systematically recorded. On the basis of this material a first volume, consisting largely of illustrations of the icons themselves, was published in 1973. Now, for long, we have before us the first instalment of the icon catalogue covering the period from about the sixth to the tenth century.

In all, sixty-one icons are presented, discussed with much learning and beautifully illustrated both in black-and-white and in colour. Broadly speaking, they fall into three groups. The first and most important consists of panels painted in encaustic, including the four that are at Kiev. They are in what, for the sake of brevity, we may call the Late Antique style and appear to date from the sixth and seventh centuries. The second group is markedly provincial in character and spans, according to Professor Weitzmann, the period from the seventh to the ninth century. Its origin is here ascribed to Palestine where the decrees of the Byzantine iconoclasts did not prevail. The third and last group shows a return to the central tradition of Byzantine art and consists of ten icons which are attributed to the ninth and tenth centuries. Since the icons are dated and since we do not possess a sufficient body of comparative material having secure dates, the chronology of the icons should be regarded as fairly speculative.

Though some scholars may disagree, I find Weitzmann's dates reasonable on the whole. An exception may be made for the beautiful St Nicholas icon placed at the end of the sequence (No 61) which appears to me considerably later than the end of the tenth century, when scholars, in fact, were only a year or two before the outbreak of the Second World War that the riches of the icon collection were made known by the Greek archaeologist G. A. Siforidis who subsequently published a selection of them in collaboration with his wife Maria Siforidis (two volumes: 1956, 1958). It was also in 1956 that an American expedition, organized by the universities of Michigan and Princeton, made an exploratory visit to Mount Sinai, and this was

## Unmakers of image

By Tamara Talbot-Rice

**ANTHONY BAYER and JUDITH HERRIN (Editors):**  
Iconoclasm  
192pp. Centre for Byzantine Studies, University of Birmingham. £15.

Iconoclasm is the first book to be published by the Centre for Byzantine Studies and the Hurlingham Centre for Byzantine Studies and it is also the Centre's first venture in book production. Its decision itself to publish, with the help of Birmingham University, a collection of papers read at its ninth symposium is justified by results though printing and paper are poor.

The symposium was not intended to provide an exhaustive study of iconoclasm, yet its contributors have defined the movement's broader lines and drawn attention to many of its important yet obscure facets. They agree in placing responsibility for iconoclasm on the Byzantine court and in rejecting opposition to it. The papers are concerned with the arts. Two by Robin Cormack are in part about the "fine" arts both in the iconoclast and the immediate post-iconoclast periods, devoting particular attention to their iconography and styles. Considerations of space probably prevented him from examining the minor arts, yet it would have been pertinent to consider the panel paintings of the post-iconoclast period. Cyril Mango, elsewhere in the volume, points out that the iconoclasts were not opposed to iconoclasm for political and dynastic reasons. Judith Herrin, who investigates the context of the reform, and Hélène Aulic, who defines the areas in which the iconoclasts were active, both Professor Mango's theory, that iconoclasm was a "theology of images" adheres to the school which traces the movement's origins in Semitic and Islamic influences.

Olga Grabar examines the suggestion in relation to the iconoclasts, that they were concerned with the relationship between works of art and their viewers and users, while, in a paper, anxious to determine the "real" relationship between the

thing made and its subjects and functions".

An investigation into iconoclasm's links with the dogmas adopted by other denominations is pursued by Peter Llewellyn-Jones with regard to the Roman Church, by Sebastian Brock in the case of the Monophysites, and by Leslie Brunt in that of the Paulicians. Anthony Bayer contributes a note on the location of Mammarsis, one of the villages in the Armeno-Pontic region in which the iconoclast doctrine originated. In an attempt to shed light on the mentality of the average Byzantine, Ann Moffatt and Thor Seydewitz follow a different line, the former assembling the slender information which relates to their schooling, the latter, in a paper, as an account of their hagiography.

Five papers are concerned with the arts. Two by Robin Cormack are in part about the "fine" arts both in the iconoclast and the immediate post-iconoclast periods, devoting particular attention to their iconography and styles. Considerations of space probably prevented him from examining the minor arts, yet it would have been pertinent to consider the panel paintings of the post-iconoclast period. Cyril Mango, elsewhere in the volume, points out that the iconoclasts were not opposed to iconoclasm for political and dynastic reasons. Judith Herrin, who investigates the context of the reform, and Hélène Aulic, who defines the areas in which the iconoclasts were active, both Professor Mango's theory, that iconoclasm was a "theology of images" adheres to the school which traces the movement's origins in Semitic and Islamic influences.

reader who is not familiar with the iconoclasts, that the iconoclasts are liable to be misled by the results of such attributions and to presume that they are based on a body of solid evidence, whereas, in fact, practically none exists.

I have two other minor complaints. The first concerns the insufficiency of the information supplied regarding the iconoclasts, which the icons are painted. Weitzmann tells us that it is often difficult to distinguish between iconoclast and iconophile, but I believe that more determined effort could have been made in this direction. My second complaint arises from a few fanciful excursions into theological interpretation. Thus, the asymmetry of Christ's face in the magnificent icon placed at the head of the catalogue is said "to convey pictorially the dogma of the two natures of Christ, regarding the iconoclasts. The author does not seem to have noticed that the same asymmetry applies to the faces of the Virgin and of St Theodore (neither of whom had two natures). In the icon of the enthroned Virgin with standing saints (No 3), I was also surprised to learn that the Bad Thief (No 36 and No 50) was represented as a woman because he is shown with long hair and a fairly developed chest. Weitzmann gravely comments: "To equate the bad and the female is in keeping with monastic thinking and may well point to monastic workshops as the likely places of origin of both icons." Since the iconoclasts' question has a short hand in addition to a bulging chest, the alleged female characteristics are surely due to incompetent drawing and nothing more.

In spite of these slight faults and somewhat erratic proof-reading, this sumptuous book will surely become a standard work of reference for anyone interested in Byzantine painting. Professor Weitzmann, who has contributed so much to the study of Byzantine illuminated manuscripts and ivories, deserves our gratitude for having applied his vast knowledge of iconography as well. Further volumes that will continue the inventory of the Sinai icons to the later Byzantine and post-Byzantine periods will be eagerly awaited.

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As in present-day Greece, and Cyprus, religion and politics were closely interlinked in Byzantium, and the three great problems in the forefront of the controversy were deeply involved in both. In his second paper, Professor Mango writes with deep feeling about Patriarch Photios, the greatest of the period's divines, the restorer of images, the man responsible for the setting up of the superbly expressive mosaic of the Virgin and Child in the apse of St Sophia, Istanbul. Photios, that he does so in relation to Gregory of Syvace and Ignatios. Finally, David Freedberg applies the term iconoclasm to certain Western movements, such as the Reformation, in order to compare both forms.

The book contains an index, a useful chronology and a welcome selection of texts given in translation. Bibliographical references take the form of footnotes, but a list of abbreviations is provided. Although iconoclasm is unlikely to appeal to the general reader it deserves to reach a wider public. It is concerned with ideologies of the past, but the iconoclasts are enforced by one party, proved unpopular that the other revered it after the lapse of over a century. Renaissance are not unusual but the permanent return to a status quo, the Swiss Jesuit, Josef Lezák, remains the *primus inter pares* of the Jesuit historians of Asia. Best known as the erudite editor of the massive *Documenta Indica* (thirteen volumes, to date), in this book he reprints a dozen of his essays on various aspects of the Portuguese mission in India during the sixteenth and seventeenth centuries. They are preceded by a bibliography of his numerous works (1927-75), compiled by his Hungarian colleague, Fr. Lezák, who can be seen from this list, most of Fr. Lezák's work has been published in Ger-

## The age of Rajaraja

By Douglas Barrett

**S. R. BALASUBRAHMANYAM:**  
Middle Chola Temples  
An 985-1070  
410pp. New Delhi: Thomson Press. Rs 180.

The Cholas were the most powerful and enduring of the dynasties to rule South India. From their main capital of Tanjavur they controlled an empire covering and often exceeding the present state of Tamil Nadu for some 400 years. Supported by the rich agricultural country watered by the sacred river Kaveri, they built hundreds of temples and by generous endowment made them the centre of all cultural life in both town and village. These temples have survived the centuries not as archaeological monuments but as living places of worship.

The political history of the Cholas may be divided into three broad periods. The dynasty arose in circumstances still obscure, about AD 850, and under two able kings, Aditya I and Parantaka I, overran the whole of Tamil Nadu. Disastrously defeated by a rival dynasty from the Deccan about AD 949, they swiftly recovered and under Rajaraja I (AD 985-1014) extended their empire over most of South India and, with a standing army and navy, ranged freely over the Deccan and made their power felt in south-east Asia.

Rajaraja I was fortunate to be succeeded by a brilliant son and three grandsons who held the empire intact against the repeated attacks of their enemies from the Deccan. A brief dynastic crisis in AD 1070 was followed by a third great period which, despite setbacks, lasted well into the thirteenth century. The author has divided the art-history of the Cholas into three periods. His two previous books, *Early Chola Art, Part I*, covering the temples he believes date from the foundation of the dynasty to the death of Aditya I (AD 850), and *Early Chola Temples*, covering the monuments he believes date from the accession of Parantaka I to the death of Uttama Chola (AD 985), together constitute his *Early Chola Period*. The present book deals with the "Middle Chola Period" from the accession of Rajaraja I to the accession of Kulottunga I (AD 1070). Presumably the "Late Chola Period" will cover the period from AD 1070 to the fall of the dynasty.

In art-history a period connotes an original style which once established develops to a stage where it changes, smoothly or abruptly, into something quite original, original meaning in this context something which cannot be explained, wholly or even mainly, by the previous style. Since periods are not facts, but interpretations of facts, the author's division of the Chola art-history into three periods, which he believes date from the foundation of the dynasty to the death of Aditya I (AD 850), and *Early Chola Temples*, covering the monuments he believes date from the accession of Parantaka I to the death of Uttama Chola (AD 985), together constitute his *Early Chola Period*. The present book deals with the "Middle Chola Period" from the accession of Rajaraja I to the accession of Kulottunga I (AD 1070). Presumably the "Late Chola Period" will cover the period from AD 1070 to the fall of the dynasty.

## Mission to India

By C. R. Boxer

**JOSEF WICKI SJ:**  
Missionen in Ost-Indien  
Ausgewählte Beiträge über Portugiesisch-Asien  
317pp. München: Neue Zeitschrift für Missionswissenschaft. 40 Sw fr.

Since the death in 1971 (at the age of ninety) of the German Jesuit, Georg Schurhammer, who wrote the definitive biography of St Francis Xavier, the Swiss Jesuit, Josef Wicki, remains the *primus inter pares* of the Jesuit historians of Asia. Best known as the erudite editor of the massive *Documenta Indica* (thirteen volumes, to date), in this book he reprints a dozen of his essays on various aspects of the Portuguese mission in India during the sixteenth and seventeenth centuries. They are preceded by a bibliography of his numerous works (1927-75), compiled by his Hungarian colleague, Fr. Lezák, who can be seen from this list, most of Fr. Lezák's work has been published in Ger-

man, Portuguese, and Latin. Of a few articles have appeared in English, and many historians of this country may be unaware of the full range and scope of his work. Like his impressively few German predecessors, Fr. Wicki is not confined to a mission history in the strictest sense of the term. Scholars and students who are interested in any aspect of the history of the Portuguese in Asia and who can cope with a somewhat bulky volume, will find that this is the best introduction to a fascinating field.

Here I find the book's weaknesses. Apart from the two great cathedrals at Tanjavur and Gangai-kondacholapuram, built respectively by Rajaraja I and his son Rajesha I, and a small group of the most modest shrines which have a fair secure foundation date, the forty or so other temples discussed will be familiar except to the specialist student. It is, however, difficult where it is not impossible, to visualize the fabrics of these temples and therefore to apply any criteria of style. Though the book is rich and sometimes well illustrated, it is not helpful in the interpretation of the pictures. Plans, variations and architectural details are generally ignored. The disposition of the images on the walls of the temples is also difficult to follow. The author's treatment of the Chola Period, in addition to some of the illustrations, is merely because they happen to be in the temples and discuss them from a few well-known pieces, less than half a dozen pieces belong to the author's period. The sculptures and the latter are Parvati and Ganesvara at Tirukolam and a Nativity at Tirumalaigalam.

The treatment of Tirumalaigalam is particularly disappointing. The temple, now of little architectural interest and certainly not of the author's period, is famous for its art-historical value as the founder of the Chola dynasty. The author has a fine sixth-century AD temple in a figure of Adityanandi which he believes to be about AD 1000 and ignores, though he illustrates the two door guardians, splendid sculptures which he believes date from an early temple. His final chapter is a supplement to his *Early Chola Temples*. Here he attributes to Aditya I several temples, the lovely small rural Gopuram in particular, clearly belonging to the reign of Uttama Chola.

A disappointment as art-historian, the book has much to recommend it as a dynamic, social and religious history of the period. The author has carefully assembled all the descriptive evidence found on the walls of the temples and has brought the period alive. If only the same careful and painstaking analysis, the book might have been a more convincing and useful introduction to a fascinating field.

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## Stagnation on the trade routes

By D. C. Coleman

**JAN DE VRIES:**  
The Economy of Europe in An Age of Crisis, 1600-1750  
284pp. Cambridge University Press. £8.

The European economic past offers a daunting challenge to the economic historian. As hopes for a new unity abound and as Europe's world stature wanes that challenge is likely to be more readily accepted — by the brave or the foolhardy. Whether there has ever been such a thing as Europe, politically or economically, is at least questionable. Historically, it looks much more like a multiplicity of languages, laws, customs, currencies and social structures, stretching from the Baltic to the Mediterranean, which has somehow kept its name, in part because of some common inherited elements in culture and religion, in part because of the astonishing impact made by its diverse citizens on the rest of the world of modern times.

Europe has normally come to the form of collaborative enterprises, divided by nation or by type, and written by a miscellany of suitable experts. Jan de Vries joins the small band of single-handed venturers.

To tackle even a century and a half, in the brief compass chosen, has required him to make a number of simplifying assumptions. They include the total exclusion of eastern Europe; the treatment of western Europe as one "economy" made up of a number of national economies; and the identification of the period 1600-1750 as a single "age of crisis" to which national economies reacted. The prime indicator of Europe as an economy is provided by the complex network of trade routes, the almost alone, offer some substance to the notion of economic unity, for along them flowed goods, wagons, ships, men, money, and credit; they were the channels for European political union and, as they extended outwards, so they heightened the European consciousness by allowing the European natives to savour, at falling prices and in growing quantities, the products of the extra-European world — Indian textiles, Chinese porcelain, Virginian tobacco, Caribbean sugar, or Canadian furs. For his crisis Professor de Vries relies largely on the evidence of decline or stagnation on some of the main trade routes during the first half of the seventeenth century, together with the evidence of decline, stagnation, or at least an end to rapid growth, in population also experienced in many parts of Europe at about the same time. The resolution of the crisis is presented as having come about through the varying economic responses to costs, labour supply, and market demand, in agriculture and industry alike, thereby producing changed relationships between land and labour, capital and enterprise, in different parts of Europe. Out of it all Holland, France and England emerged, variously rising through flexible adaptation to the crisis, while Spain, Portugal and the Italian states moved into economic decline.

The argument is skillfully

presented, and the metaphor of crisis will doubtless gain appeal from the events of today. In his concern to offer a logical economic framework, the author by no means ignores the role of the state; and he shows himself aware of the diversities hidden beneath his generalizations. Indeed, he admits both that the "age of crisis" is not a label "uniformly applicable" and that the "European economy" of the time could best be understood, for some purposes at least, as "a collection of regions with cities as their focal points". The method has its traps, however, and not all of them are avoided. Having detected the crisis and assumed the existence of a European economy, Professor de Vries seems to have been lured into supposing that contemporaries thought of similar lines. In reality, of course, the remedies and schemes which "we today call mercantilism" were in no way seen by the contemporaries who devised them as directed towards the solution of a European economic crisis (unlike some modern equivalents). They

were directed at specific, limited issues, fashioned by the knowledge, prejudice or ignorance of that time; and often aimed at goals which would today hardly be recognized as economic. And it is both anachronistic and an evasion of important issues of causation to write of seventeenth-century states as economic in conscious reaction to that crisis: "the economy that wished to cushion the blows sought to shift its emphasis from declining to expanding industries"; or "an economy could seek to protect itself from the underutilization of resources by protecting and subsidizing key industries". Because of its preoccupation with crisis and change, the book gives little space to what did not change. In the powerful and enduring elements of continuity which left Europe in the mid-eighteenth century still part of a pre-industrialized world, as it had been in 1600.

There is much in Professor de Vries's book that makes it a valuable introduction to the changes in

## The golden fleeces

By Edward Miller

**T. H. LLOYD:**  
The English Wool Trade in the Middle Ages  
351pp. Cambridge University Press. £12.50.

When war with France broke out in 1294, one of the measures taken by Edward I was to increase very steeply the modest export duties on wool that had been established some twenty years earlier. Neither the war nor its financial consequences were popular, and ultimately both aroused outright opposition in 1297 led by the Constable and Marshal of England. Among their grievances dissatisfaction about the increased duties on wool was made quite explicit. The result was that, in 1297, they said, constituted one half and the enhanced export tax one fifth of the whole value of the land. They exaggerated on both counts, but that does not detract from the significance of these

events. In the first place, they preceded only by a decade or so the medieval peak of English wool exports at over 40,000 packs annually, representing the fleeces of more than ten million sheep. Wool was, beyond doubt, at this time England's principal export. Second, and precisely for that reason, the wool trade was something to which the government's attention was attracted. Edward I in the 1290s was pioneering policies that would be developed by his successors and that contributed to the decline of the wool trade during the outgoing Middle Ages.

The trends in the wool export trade and the story of government intervention in it are the two principal themes of T. H. Lloyd's *The English Wool Trade in the Middle Ages*. In those inquiries, of course, he has distinguished predecessors, including George Unwin, Eileen Power, M. C. Curvis-Wilson, and B. H. Llewellyn. Lloyd's book is only Eileen Power's debt comprehensively with the subject. In *The Wool Trade in English Medieval History*, he argues that she did not survive to annotate and expand. There has long

been a need for an account of this basic medieval branch of commerce which would be adequate in breadth and depth; and that, within the limits he has set himself, is precisely what Dr Lloyd has provided. Together with his previously published study of wool prices, it places a great part of the medieval history of the wool trade upon the firmest of foundations.

After so many scholars have laboured in this field, it is hardly to be expected that the broad outlines of the story will contain many surprises. It opens, effectively, in the twelfth century, with the growth of a "great industry" in Flanders; for Dr Lloyd argues persuasively against those who would attribute the wealth of pre-Conquest England to a flourishing wool trade. By the end of the twelfth century, however, it had flourished sufficiently to attract government attention. Flemish merchants dominated the trade down to about 1270, then (for a time) Italians (who were also the king's bankers), and Englishmen not until the early fourteenth century.

Even then the Italians retained a

European economic life between 1600 and 1750, it is generally balanced and often lucid. The reader should ponder carefully upon the implications of the approach, for the author is, as might be expected, notably stronger on Holland than on other parts of Europe; and that some of the statements about English economic history are either misleading or simply wrong. It is, for example, misleading to offer a graph showing the decline in the exports of one sort of English cloth as an indicator of the crisis while ignoring the parallel rise in the exports of another type for which, by administrative chance, there are no comparable statistics. And it is simply wrong to date the introduction of the land tax to 1677 or to give a figure for iron output in the early eighteenth century which is about 100 per cent too low. Finally, unless disposed to acquiesce in the mangle of the English language, the discerning reader should be "pointing to the lower per acre labour requirements of Britain's more livestock-oriented agriculture", and do more than jib at such horrors as "an ongoing hemorrhaging of capital".

With no less patience he has unravelled the shifts and vicissitudes of government policies (perhaps the word begs too many questions) towards the trade in the fourteenth and fifteenth centuries. In the evolution of a staple policy diplomatic considerations and problems of bulk supply often reinforced or conflicted with the competing need of governments for money or their propensity to concede to the importation of foreign goods. The story was hardly marked by continuity or consistency, and explanations of them must often be debatable; but for the most part Dr Lloyd makes the course of government intervention comprehensible and convincing by the way the interpretations of events offered by his predecessors.

Exports of wool and government intervention in the trade, including attempts by Edward I and Edward III at state-backed ventures, are the main substance of the book. A brief final chapter, it is true, treats of marketing, principally in terms of contractual arrangements between growers and exporters in the late thirteenth century. Fifteenth-century practice, as illuminated by the Cely letters, is dealt with more cursorily. Dr Lloyd was soon to publish on the question. At the same time, in a variety of places in the book, Dr Lloyd derives from the customs of particular a picture of the mercantile world involved in the trade at different ports. These investigations reveal interesting contrasts, for instance between London as the home of monopolists and Hull where the active merchants were a wider body of smaller men.

Even so, there remain some gaps in the history of the medieval wool trade. To an increasing extent in the fourteenth and fifteenth centuries wool was sold to English clothiers rather than to export merchants, but this Dr Lloyd admits to be "one almost totally obscure area" of the trade. Nor is he concerned with the impact left upon the English countryside, although the churches of the Cotswolds still attest it, and only occasionally with individual merchants who took their profit from it. A reference to William de la Pole's *Woolstaple* is a tantalizing detail, one wishes for just a little more about Richard Whittington and William Malynster; and perhaps there is a need to assess the significance of Nicholas Boleyn's investment (twelve months' lease) of the order of £16,000 in the wool he exported from London in a single year. To ask for more, however, is less a criticism of this scholarly book than a recognition of the massive questions are unanswered; for, in the nature of things, those answers will raise new questions in their turn.

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# Laboratory versus surgery

By John Humphrey

**VERNON COLEMAN:**  
Paper Doctors  
A Critical Assessment of Medical Research  
170pp. Temple Smith. £4.50.

Vernon Coleman works as a general practitioner, and the case which he wishes to make is that medical research workers consume vast amounts of time and money on wasteful, irrelevant and often dangerous or destructive programmes while their colleagues working in the field of preventive medicine are starved of funds and short of influence. He recounts the fact that in 1974-75 the Medical Research Council controlled the spending of some £36 million, that the two main charitable organizations raising money for cancer research collected some £10 million, and that the public is more willing to subscribe to bodies which collect money for research on muscular dystrophy or multiple sclerosis than to provide better medical and nursing care for the underprivileged sick.

To support his case Dr Coleman quotes studies and costs, or extracts from the texts of the summary reports of various research projects sponsored by these bodies, and mocks them. To do this is not difficult if, as I suspect, Dr Coleman does not understand how medical

research is done or what it is really about. He cites, with quite proper admiration, the slow observation and inspired guesswork which led Dr Dennis Burkitt to associate a certain sort of tumour frequently seen in central Africa with a common viral infection, and implies that this is the real way of research. But he takes no account of the fact that the drug treatment which can often cure this type of tumour was developed as a result of the systematic study of possible anti-cancer agents (which he mentions) and that it is still quite unknown why this particular virus should cause tumours in some persons but not in the great majority of persons all over the world who become infected by it. Until we know what environmental or genetic factors make the difference it can hardly be said that we understand or could control even this form of cancer.

Another example which strikes Dr Coleman is the claim which has been made that sufferers from multiple sclerosis can be cured by excluding gluten from their diet. He asks why few researchers seem interested enough to try to prove or disprove this claim; but clinicians experienced in caring for multiple sclerosis patients have examined the claim, and discarded it as based on a genuine cure for this disease would be neglected?

Perhaps the most significant social impact of medical research in this century, not excluding the discovery of antibiotics, has come from the control of human fertility.

Dr Coleman does not mention this aspect of the subject. The Medical Research Council's "wild expenditure on basic research projects which have little or no bearing on the problems of our patients" among those he lists being £30,000 for a Mammalian Development Unit and £13,500 for a Reproduction and Growth Unit. He would do well to consider the long, and initially quite "academic" studies of the hormonal control of the reproductive cycle in birds and animals which have given us the basic knowledge from which the Pill and other contraceptive measures are derived.

The total expenditure on the Health Services in Britain (excluding social benefits) in 1975-76 was some £4,500m. If all the money spent on medical research were devoted to improving directly the lot of patients in the ways which Dr Coleman suggests, the resources available would be increased by only 1 or 2 per cent. If concentrated on special projects (e.g. sheltered hospitals for psychiatrically or physically handicapped persons) this could certainly have some impact, though not many of his own patients would be likely to benefit. The point is that medical research is not costly in relation to the total expenditure on medical services, and compared with research on defence or Big Science it is cheap.

Medical research contains two elements. One is goal-oriented to discover the causes of and remedies for recognized diseases or imperfections of health such as dental caries, psoriasis or low back pain.

The second is to gain understanding of normal biological processes, from the interaction between nerve cells in the brain to digestion and absorption of nutrients from the gut, or the mechanisms of immunity against microbial invaders or aberrant cells which arise during the course of development. Experience has shown that the answers to the first kind of problem often arise from discoveries made in research on the second kind.

For example corticosteroids, which have saved many lives and relieved much suffering, were neither sought nor discovered as remedies for the diseases which they are now used to treat. On the other hand the use of anti-hemolytic antibodies to prevent hemolytic disease of the newborn arose more or less directly out of studies on this disease itself. Being not only effective but inexpensive and easy to implement, this treatment was promptly put into practice. Some discoveries, such as the connection between cigarette smoking and cancer of the lung, which also emerged from study of the disease itself, have unpopular implications and still await full acceptance and resolute implementation.

I do not wish to argue that all is well, but it is nonsense to pretend, as does Dr Coleman, that the bodies responsible for allocating money to medical research are blind to the problems of how most sensibly to use it. They spend a great deal of effort and seek advice widely in trying to identify potentially hopeful proposals to support

in any field, especially to encourage able people to work in important but neglected areas. The fact is that progress in some of the "hot" subjects is difficult. To prevent too many people, for example, by a treatment which allowed children to eat sweets and nothing but soft foods, we made their teeth turn black. It is hardly surprising that to change these eating habits would require a major effort of social engineering.

Bright ideas from doctors and the public are welcome and should perhaps be sought more. *Paper Doctors* contains some perfectly good suggestions, but its level is superficial. For example, in relation to cancer, Dr Coleman writes: "We have over the last few years spent millions of pounds searching for a cure for cancer. If we had spent the same amount of money on preventive medicine, designed to cut down the incidence of cancer, there is no doubt that a large number—probably half—of the people with cancer today would not have cancer at all. We have to do is prevent ourselves against those chemicals that induce perhaps 80 per cent of cancers."

It sounds easy, until one asks what chemicals, for instance? And how are they to be eliminated? *Paper Doctors* is superficial, but its defects it should be said, it has the merit of being stimulating and irritating.

## The scaly sickness

By Paul Slack

**PETER RICHARDS:**  
The Medieval Leper and His North Sea Heirs  
178pp. Ipswich: D. S. Brewer. £2.75.

Since the Middle Ages leprosy has been a disease shrouded in legend. The very word has become a charge that is difficult to disentangle from the reality of its history. That the disease existed in medieval Europe is clear from some of the skeletal remains in cemeteries. But we do not know how many lepers there were. The fifteenth century told us most about the charitable intent of the founders than about the real demand for their services, since they often had difficulty in finding inmates. Neither do we know how the disease had largely disappeared from western Europe by 1500. Its medieval history is distinctly cloudy.

Leprosy remained, however, in the North. In Finland, Sweden, Norway and Iceland it persisted into the twentieth century and its effects and its treatment can be documented in some detail. *The Medieval Leper and His Northern Heirs* is concerned largely with these Scandinavian survivals.

drawn on the diaries of pastors and the reports of doctors (leprosy being a highly infectious disease, especially those of the islands of Aland in the seventeenth century. Ancient practices continued in full force there. Lepers were shut off from the community by all the rigid isolation procedures which had been based originally on a dubious reading of Leviticus. They were permanently castrated, provided with food, clothing and material for their clothing, and urged to seek religious consolation before their inevitable death. Fully medieval attitudes persisted well into the nineteenth century.

Peter Richards has nothing new to say directly about medieval leprosy. He simply draws on earlier studies. But his moving account of the more modern effects of the disease in Europe undoubtedly aids our understanding of its earlier history. It shows the reality of the leper, illustrated by several pathetic portraits, the circumstances in which he lived and the reactions he evoked. Many remarkable parallels appear, for example, from the medieval English and modern Scandinavian documents which the author prints side by side.

*The Medieval Leper* is a useful essay in historical continuity as well as an exploration of a little-known code in Baltic history.

## PHILOSOPHY

# Suppose Abelard never met Heloise

By Christopher Peacocke

**A. N. PRIOR AND KIT PINE:**  
Worlds, Times and Selves  
175pp. Duckworth. £7.95.

*Worlds, Times and Selves* consists of an edited version of the material A. N. Prior had planned before his death to incorporate in a book with the same title. Kit Pine is the editor, and he also contributes a preface and a "Postscript". Several of the papers have appeared before in journals, but those that have not, designed to cut down the incidence of cancer, there is no doubt that a large number—probably half—of the people with cancer today would not have cancer at all. We have to do is prevent ourselves against those chemicals that induce perhaps 80 per cent of cancers."

It sounds easy, until one asks what chemicals, for instance? And how are they to be eliminated? *Paper Doctors* is superficial, but its defects it should be said, it has the merit of being stimulating and irritating.

The issue on which Prior was working was the relation between such sentences as "It could have been that Abelard never met Heloise" and "There is a possible world with respect to which Abelard does not meet Heloise". Prior was concerned to argue for the view that apparent quantification over possible worlds is to be explained in terms of primitive modal operators and not conversely. This is a bold claim, because it is well known that the first-order languages used to translate sentences containing modal operators have greater expressive power than the languages they translate. Prior's solution is to claim that with each possible world, we may associate a proposition true in that world and no other; propositions with this property are said to be "world-propositions", and they may be defined according to Prior as those propositions  $p$  such that it is possible that  $p$ , and for any  $q$  either necessarily  $p$  then  $q$ , or necessarily  $q$  then  $p$ . Then the translations of our modal sentences above will be "There is a world-proposition  $p$  such that necessarily  $p$  then  $q$ ". Abelard never meets Heloise. Given Prior's views about the existence of world-propositions, there are a number of wrinkles that need to be smoothed out here: this is done, as far as it can be, with great elegance and clarity in Dr Pine's postscript.

Prior maintained not only that such translations are possible, but also that in both the modal and temporal cases in which apparently similar questions arise, the operator renderings are in some sense fundamental. While this claim has great plausibility in the modal case, at least, it is fair to say that Prior either did not have or did

not deploy the kind of arguments in the philosophy of language that would be needed to settle this issue. For there is no difficulty in giving a semantical theory for the first-order renderings, and there are no structural inadequacies provided the possible worlds theorist uses restricted quantification over worlds and regards certain constructions as fused with the quantifier. What reason can one give to say we do not have symmetry between the two renderings? After remarking that his own favoured system of tense-logic, the system  $Q$ , is contrary to what he once thought, amenable to a first-order rendering, Prior was reduced to saying that in doing metaphysics there is still no substitute for "the choice of the soul". But the substitute must be a quite general theory of what makes an expression a quantifier over objects, rather than an operator on some other kind of expression; it is no mistake to think one could settle this kind of question without a systematic investigation of the phenomenon of feature placing in language.

There is also a fundamental obstacle to Prior's style of analysis given his desire for a uniform treatment of the modal and temporal cases quite apart from any difficulty in swallowing the propositions. If the analysis is not to rest upon contingencies of history, then by analogy with the modal case an "instant-proposition" will be, as Dr

Pine says, a proposition  $p$  such that at some time necessarily  $p$  holds at that time and not in the past or future: quantification over instant-propositions is then to replace quantification over instants. Now what might such instant-propositions be? Perhaps there are some of which we allow such sentences as "It is now midnight, 5 December 1791" to express propositions that may be the values of Prior's " $p$ "; but of course if the analysis was to eliminate quantification over times can be defended only by quantifying over propositions whose canonical specifications make reference to times, the analysis provides no genuine advance. On the other hand, if such propositions are not allowed, there seems to be no way of quantifying over propositions that satisfy the definition of "instant-proposition": for it is not plausible that there is, for any given time, a condition, however complex, that does not speak of any specific times and which necessarily holds at that time and at no other.

It is illuminating to speculate briefly on what would have to be the case for this not to be true. If  $p$  were the instant-proposition associated with time  $t$ , and by all our other criteria, applied as rigorously as possible, we had reached a point where we found it not to obtain, then we would have to say that the time was not after all  $t$ ; and conversely if at some other time we found  $p$  to hold, we would have to say that that time was, perhaps contrary to all other criteria,  $t$ . This would

be a minor adjustment in our temporal concepts: to reach such conclusions would be to abandon a relational theory of time and the holistic basis of ascription of times to events and states. Ironically, it is the relational and holistic aspects of our attribution of times to events that makes the talk of times ineliminable, and makes times have scarcely any non-trivial essential properties beyond their relations to other times.

Things are quite different in the modal case. There is no objection to the view that it is an essential property of a possible world that the statements in fact true with respect to it are true with respect to it. Since the concept of a statement or proposition is what Michael Dummett would call indefinitely extensible, we cannot expect there to be a determinate totality of possible worlds identified by what is true with respect to them; but we can accept the essentialist claim about the worlds at every particular stage in the generation of a hierarchy of propositions or statements.

Prior does not bring in such philosophical considerations, and more philosophical arguments begin to surface only in the last few pages of the postscript. In Dr Pine's case this omission is intentional and explicitly announced: what he has given us is so stimulating that it is to be hoped that the similar will be remedied elsewhere. There is,

however, another gap that ought to have been filled in the postscript itself, and that is the absence of any discussion of how modal operators should be treated in a systematic theory of meaning for a language: indeed there is no discussion or statement of presuppositions about what form such a theory might take. In so far as what Prior and Dr Pine say has consequences for any such conception, this does not affect the value of what is said. But there are some alleged difficulties they raise that simply are not genuine problems on some plausible views of the form of a theory of meaning.

A particularly noticeable case is that of negation, considered within modal operators. Both Prior and Pine discuss in some detail the question of whether the proposition that Heloise does not exist does not itself exist in worlds in which Heloise does not. They suppose the question to be relevant to problems that would allegedly arise for the truth of the sentence "Heloise might never have existed". But we can, with a little effort, give a homophonic truth theory for an object language containing modal operators that gives the correct truth conditions for this sentence, where the truth theory, like others inspired by Tarski, does not in any way quantify over or mention propositions. In constructing such a theory, we need to appeal to some of the modal devices introduced by Prior in his Postscript; here then is yet another reason for the semantical enthusiasm to read this intriguing little volume.

## Not very well, thank you

By Judith Mirzoeff

**ROBERT DINGWALL:**  
Aspects of Illness  
166pp. Martin Robertson. £5.95.

BARBARA EHRENREICH and DEBORAH ENGLISH:  
Complaints and Disorders  
The Sexual Politics of Sickness  
95pp. Writers and Readers Publishing Cooperative. 85p.

The aim of *Aspects of Illness* is to study by means of an "illness action model" the sick person in society—how he recognizes that he may be ill, and how he decides what to do about it. Robert Dingwall establishes early on that it is not a study of social services. Nor is there much mention of the relationship between doctor and patient. Fortunately, the consulting room is still a sanctum where neither party would tolerate the presence of a sociologist noting giveaway eye movements and discrepancies between spoken thoughts and body language. Sociologists will have to disguise themselves as medical students if they want to get in on that act.

Illness as seen by Dr Dingwall is a state of biological or behavioural deviancy from the social norm, resembling drug addiction or homosexuality. We all recognize that the ritual enquiry "How are you?" from an acquaintance puts a moral pressure on us to be very well, though only if our closest friends will tolerate truthful answers in any detail, and we would be wise to be well most of the time for them too.

Having realized that there is some change in his normal condition, how does the person closest to us potentially deviant member of society do? Dr Dingwall's model offers him three choices. He can ignore it, treat himself or seek help. Any lay, folk, or professional interpreter of the sufferer's state like to know about the illness, but it's normal it's abnormal or wait and see. Each choice leads to a pathway through the model; many return the patient to an earlier stage in his problem, like an unlucky throw in Snakes and Ladders, would tolerate the presence of a sociologist noting giveaway eye movements and discrepancies between spoken thoughts and body language. Sociologists will have to disguise themselves as medical students if they want to get in on that act.

Entangled in the correct definition of terms, paralleling the linguistic obsessions of philosophers, sociologists have often been attacked for their misuse of language; great hunks of this book are clumsy and obscure. Both the use of models and this linguistic fixation can be seen as attempts to compensate for the failure of scientific method. As Dr Dingwall points out in his exhaustive survey of earlier work, methods dependent on accurate measurements under constant conditions break down when applied to the shifting sands of opinion. Asking people how they react to being ill is not likely to give quantifiable or replicable results, especially when they are feeling better again. Dr Dingwall believes that the key lies in the study of primitive societies where attitudes to health, sickness and treatment have a purely ethnic or folk basis. By looking at them, the sociologist can hope to assemble a dictionary of terms for illness behaviour which is unrelated to contemporary medicine. The approach will ultimately turn up the sociological equivalent of a cure for cancer, but it seems a long way from helping people who drop through the holes in the Health Service today.

Barbara Ehrenreich and Deborah English cannot be accused of over-meticulous definitions in *Complaints and Disorders*. The "sexual politics" of the subtitle refers to the exploitation of the woman patient by the male doctor. "Sexist" is their adjective of abuse, as "scientific" is Dr Dingwall's. The main part of their text is a detailed account of the treatment of women in the United States during the past century. Upper-class women were made to feel frail, menstruating lying down, and have their ovaries cut at the slightest hint of indisposition or wayward behaviour. Working-class women were much tougher of course, but could be the source of nasty infections. The medical profession is made to carry the blame for wrongs to which many elements in society contributed. The treatment of contemporary medicine in *Complaints and Disorders* also leaves something to be desired. Even within the women's movement there is no consensus on aims and objectives, and medical self-help centres seem restricting and, indeed, potentially dangerous. Surely, women must simply recognize that they inhabit a different physical and biochemical structure from that of men, and then make the best deal with the doctors that they can.

Leprosy remained, however, in the North. In Finland, Sweden, Norway and Iceland it persisted into the twentieth century and its effects and its treatment can be documented in some detail. *The Medieval Leper and His Northern Heirs* is concerned largely with these Scandinavian survivals.

drawn on the diaries of pastors and the reports of doctors (leprosy being a highly infectious disease, especially those of the islands of Aland in the seventeenth century. Ancient practices continued in full force there. Lepers were shut off from the community by all the rigid isolation procedures which had been based originally on a dubious reading of Leviticus. They were permanently castrated, provided with food, clothing and material for their clothing, and urged to seek religious consolation before their inevitable death. Fully medieval attitudes persisted well into the nineteenth century.

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## Aha! and its aftermath

By P. N. Johnson-Laird

**RONALD ENGLEFIELD:**  
Language: Its Origin and Relation to Thought  
392pp. Elek. £6.

Ronald Englefield, who died in 1967 at the age of eighty-five, was a master of modern languages, who spent much of his spare time studying language and psychology. His eschewal of the academic world was deliberate. He published little, and the present book, culled from a larger work, is his legacy. Englefield had a penchant for speculative theorizing. The bulk of his book is given over to the riddle of the origins of language.

There have been innumerable conjectures on this topic, and many of them have been deservedly unheeded by such epithets as the "stunt runner" or "boy who ran the dog's donkey". Englefield's theory after the flashes of insight that preceded language. The first of these was the realization that an action which normally initiates some event can be deliberately used to signal its imminence. For example, a man may pick up a dog's lead in order to indicate that he is about to take it for a walk. Gradually such actions became more specialized gestures, the signs of competition at tennis, related to the original actions from which they derived.

The fashion is coming round again. The present interest was probably created by various factors: Chomsky's claims for the importance of an innate linguistic component, the apparent but limited success in teaching chimpanzees sign languages, and the arguments about whether Neanderthal man's vocal tract was capable of articulated speech. It would be nice to acknowledge Englefield's (or his editors') timeliness, but I am doubtful whether much good will come of it. The reasons why emerge readily enough from considering the nature of his theory.

Englefield argues that language grew out of some form of animal communication nor arose as a result of some innate endowment. It was a conscious human invention. Its origins accordingly lie in man's inventiveness, which evolved from the more rudimentary capacities of his progenitors. Perhaps Englefield's thesis should be known as the "aha!" theory after the flashes of insight that preceded language. The first of these was the realization that an action which normally initiates some event can be deliberately used to signal its imminence. For example, a man may pick up a dog's lead in order to indicate that he is about to take it for a walk. Gradually such actions became more specialized gestures, the signs of competition at tennis, related to the original actions from which they derived.

A similar process occurred with the actual objects used in such communications: they were replaced by models or pictures. Speech replaced gesture with the insight that an arbitrary sound would be just as good as an arbitrary sign. This step was probably taken by small groups of people within a community and for special, perhaps secret, purposes. They could experiment and fashion their own private vocabulary, and magical beliefs about the power of language would have grown up among the uninited.

It is a plausible story, but there are equally plausible objections to it. If speech was invented, why are there such manifest differences between it and writing (which was invented beyond a reasonable doubt that natural language can, if one is so minded, be considered as a formal language analogous to mathematics. Many of Englefield's criticisms of Chomsky seem similarly nugatory. His scepticism about communication leads him to a new but unwitting species of self-refutation: "Our abstract and general ideas are rarely communicable, at least by means of words, for we have not in our various minds the common basis to make communication possible." Such arguments are, of course, perfectly intelligible and so refute themselves.

The greatest danger for an amateur is failure of judgment. The lack of colleagues to test the ways of a discipline, and of an informed consensus of professional opinion may lead the Sunday scientist to ask unprofitable questions, or to adopt fallacious methods. If one does not maintain a respect for other similar arguments. Of course, none of them is decisive; the issue remains a matter for speculation. It is strange that an author who can discuss the foundations of his own theory with such confidence should have failed to have

grasped the metaphysical nature of much of his own thinking.

When Englefield inveighs against the idea that language is some sort of symbolic system comparable to mathematics, he has been overthrown by events. It has been established beyond a reasonable doubt that natural language can, if one is so minded, be considered as a formal language analogous to mathematics. Many of Englefield's criticisms of Chomsky seem similarly nugatory. His scepticism about communication leads him to a new but unwitting species of self-refutation: "Our abstract and general ideas are rarely communicable, at least by means of words, for we have not in our various minds the common basis to make communication possible." Such arguments are, of course, perfectly intelligible and so refute themselves.

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What might annoy them would be two faults in the rhetoric, each related to its necessary strength. The strength of concern is conveyed in a serious tone, but the tone is committed life. There is an enviable largeness of utterance. Then one notices a less enviable ease of large utterance; and then there is a spinning of large phrases that is not enviable at all. The powerful engine races; we are no longer moved, but deflected. At the other extreme of his style, to convey the seriousness of his engagement in the activities of life, Cavell fills his sentences with parenthesis and his paragraphs with qualifications. But in the end, as reviewers of the American edition noted 10 years ago, the effect is not one of engagement but of evasion. The qualifications do not refine but cancel. The reader feels, not that his life is being restored, but that Cavell is hiding.

One does not doubt that he is serious about the quality of life and the need for mutual respect, but he turns garrulous, and at last the serious concern comes to seem no more than a mask for some private trouble that does not concern the reader because (as Cavell says of the audience at a Shakespearean tragedy) he is not present to the author's mind. The words do not match what seems to be said. As Wittgenstein's prose dances a dance of difficulty, and Heidegger's a dance of profundity, so Cavell's puts on a ballet of trouble. The difficulties, the profundities, the troubles, are real and obvious enough in all conscience; but do they need to go on about them so?

## The secular church

By J. F. Watkins

**MICHAEL WOODRUFF:**  
On Science and Surgery  
162pp. Edinburgh: Edinburgh University Press. £4.50.

*On Science and Surgery* is a collection of reprinted addresses, lectures and essays by Dr Michael Woodruff, until recently professor of surgery in the University of Edinburgh. It could suitably be considered as a collection of essays on the art and science of medicine, for surgery is simply that aspect of medicine in which positive interference with the body is undertaken to cure or alleviate disease by the most direct method, putting it out, if possible, replacing the diseased tissue with something better.

Medicine today occupies a central place in the organization of society, for science is the only god ever to have consistently rewarded

propagation (in the form of successful experiments) by actually making crops grow or healing the sick; the texts of the channel through which the will of the god is worked on diseased human beings. The outward and visible form of the church is the church of medicine.

Next to increasing the industrial growth rate, the most important activity of government is the administration of this secular church, for its maladministration will result not only in increased taxes, but also in the deaths or crippling of people who put their trust in it. There is no doubt that at the moment the service is badly administered by an unwieldy bureaucracy many of whose members, besides being inept, are motivated by envy, malice, and just for power.

The existing church is predicted in Dr Woodruff's last essay, written in 1962, to be undergoing a reorganization which, in his view, will be a disaster, with some precedence, as follows:

collected and likely to prove disastrous. (This essay should be read, but will not be, by those who will soon be called upon to arrange another reorganization as a rescue operation.) A related problem, dealt with in another essay, is the education of doctors. "Our medical schools," says Dr Woodruff, "are not designed to produce general practitioners, but to produce specialists, or research workers, or graduates who are too potent" who have been introduced, if they show an interest, to "Locke, Hume, Kant, Russell, Whitehead, and the rest."

These are counsels of perfection which will be ignored in its relentless pursuit of mediocrity, as bureaucracy will, beyond any question, shortly reduce medical education in Britain to the lowest standard in the civilized world, possibly to a lower standard than that of the more highly educated doctors increases as the divine afflatus of science gives them more power accompanied by new ethical problems. Contraception, abortion, euthanasia, the definition of death, the

maintenance of a vegetable life by extraordinary means, and transplantation, are discussed coolly and sensibly in *On Science and Surgery*. Other essays provide more technical accounts (but comprehensible to the laity) of immunology and cancer. In an essay called "Problem-solving in Science," Dr Woodruff gives an excellent critical summary of present ideas on the logic of scientific method, from the point of view of the experimental scientist. This essay is accurate and unexceptionable. He makes the customary ritual genuflection towards Karl Popper, but it can be observed that his knee does not quite touch the ground. The incomprehensible is, as Popper, who is undoubtedly right when discussing the logic of scientific method, is wrong about the epistemology of experimental science.

This is a most stimulating book well worth the attention of anyone, inside or outside the profession, who is interested in the present state and future wellbeing of medicine.







# Fluctuations of the concrete

By A. W. E. Dolby

DAVID R. KNECHTGES:  
The Han Rhapsody  
160pp. Cambridge University Press.  
£8.

STEPHEN OWEN:  
The Poetry of Meng Chiao and Han Yu  
294pp. Yale University Press. £10.50.

WAI-LIN YIP:  
Chinese Poetry  
Major Modes and Genres  
475pp. University of California Press. £11.95.

HANS H. FRANKET:  
The Flowering Plum and the Palace Lady  
276pp. Yale University Press. £9.10.

The Han Rhapsody, by David R. Knechtges, examines a form of composition known in Chinese as fu, often called "rhythmic prose" in English, but here referred to as "rhapsody". Although the study concentrates on the fu of Yang Hsiung (53BC-AD18), it includes considerations of the form in general, and an exploration of its antecedents. Yang was a prolific writer, author of two major philosophical works, and a court poet in the Emperor Cheng (32-7 BC). In the latter capacity he wrote fu that embodied both praise of the emperor and subtle counsel and reproach. He held a minor post in the government of the "usurper" Wang Mang (r AD8-23), which

earned him the hostility of many scholar critics.

Over four thousand fu are known to have been written through the centuries. For a long while neglected, the genre has recently received closer attention in the works of Erwin von Zach, Yves Hervouet, Burton Watson, John Scott, and others. Traditionally the origins of the genre are traced back to Ch'u Yuan (c 340-287 BC). It was firmly established by Chia Yi (c 200-168 BC), and, more especially, Su-tung Hsiang-jun (173-117 BC). Yang Hsiung's contributions were also considerable. The fu were expected to convey a moralistic message, although sometimes it is clear that they were primarily or immediately intended as entertainment. A mixture of rhetorical prose passages interspersed with free, rhymed verse, their language is characterized by the use of rhetoric and profuse vocabulary.

Making frequent, incisive comparisons with Western literature and seeking notional links with Western concepts, *The Han Rhapsody* translates and minutely investigates four of Yang Hsiung's fu, then surveys others and some poems of similar nature composed by Yang in an endeavour to tone down the effusions and exuberance of the genre. Appendixes concern the dating of Yang's fu, and consider three doubtful attributions. As the subject demands, the treatment in this book is often intricate, but shows a desire to inform as directly as possible, and also a genuine affection for the immense rhetorical difficulties of translation are astutely tackled and the ornateness of the originals comes over well.

With Stephen Owen's *The Poetry of Meng Chiao and Han Yu*, we come to the Tang, an era more familiar

to Western readers of translated Chinese poetry. Meng Chiao (751-814) and Han Yu (768-824), flourishing slightly after Li Po and Tu Fu, were themselves no minor denizens of the Chinese Parnassus. Han in particular was an intellectual giant of his times, and is one of the best Chinese prose writers. Both poets were experimentalists, associated with a literary trend known as *fu-k'u*, "returning to antiquity", and were yet closer linked by personal friendship and by their composition of verse together. The *fu-k'u* poets were partly in quest of more flexible style and prosody, and Meng and Han are good illustrations of the creative freedom that was attained. In many ways, however, they were opposites, and their products present vivid contrasts.

Stephen Owen's book analyses the poetry in generally chronological order, combining biography, history and criticism in a way that stresses the processes of change in the poets' attitudes, skills and techniques. The complex picture is painted with care, and rewards alert perusal. There is a large amount of translation, which does justice to the originals and highlights the author's observations. The widespread Western view of Chinese poetry as something invariably restrained, lofty bleak, airy or wry may be surprised by the brilliant humour and generous fantasy presented here, as in this passage from Han Yu's poem about a fire:

Rufous pennons, carmine streamers,  
Purple feathers and bangles,  
Blazing civil servants from the  
Bureau of Heat  
In vermilion cap and uniform,  
Lacquer their flesh red, down to  
thighs and butts;  
With sunken chests and tumescent  
bellies,

They heaved up the carriage axes,  
Ochre faces and orange legs with  
paired leopard-skin quivers,  
Rose-cloud carriages, rainbow pull-  
ing-ropes,

Sun-lubbed surreys,  
Cinnabar tassels on cerise canopies  
with ruddy pennants...

A yet wider panorama of Chinese verse is proffered by *The Flowering Plum and the Palace Lady*, Hans H. Franket's personal choice of poems from as early as the *Book of Odes* (tenth to sixth centuries BC) up to the *san-ch'i* songs of the thirteenth and fourteenth centuries. For nearly half of them these are probably the first translations into English. Printed-form Chinese characters for the poems appear at the foot of the pages. Discussion of the poetry is apporportioned under generic thematic headings, such as "Man and Nature", but there are also chapters on parallelism, and one devoted to a single fu. Appendixes elucidate versification and the people and episodes alluded to in the poetry.

The interpretations of the poems in the main body of this book deftly intertwine semantic, syntactic and prosodic aspects of composition, drawing numerous analogies from Western song and poetry, British, German, Latin, French and Spanish, with a neat English version inserted for each of the latter languages. The comparisons are eclectic, embracing, for instance, balladry, as with the poem from the *Book of Odes* aptly likened to "The Three Ravens" and "Der Nachjäger". The translations are lucid and unaffected.

Each of these three books has a different approach to translation, and indeed various methods have their various validities, perhaps the only constant being that a translation should convey as much as possible of the work and spirit of the original. One major problem in translating ancient Chinese poetry is its economy of sound

and lack of inflections, although, within a given period or style, classical Chinese compensated for this by such things as rigid word order, right context, cultural assumptions, esoteric literary conventions and prosodic emphases. Poetry deluges in, and the master poet in any language can achieve, a vastness permitting greater breadth of association, and thus greater precision of complex or subtle topics. But with Chinese poetry time has often eroded comprehension of the compensatory aspects, leaving an apparently over-vague terseness, such, for instance, as permitted the misinterpretation of many poems in the *Book of Odes* for thousands of years. In an effort to restore that vital harmony of vagueness and significance, the Chinese themselves when translating their ancient poetry into modern Chinese, usually do so with fairly elaborate explicitness, as do translators of it into modern Western languages.

Chinese Poetry challenges this approach to translation, with free verse renderings by Wai-lin Yip of some 150 poems, ranging again from the *Book of Odes* to the *san-ch'i*. The author sums up the problem as follows:

The success of the Chinese poets in authenticating the fluctuation of concrete events in Phenomenon, their ability to preserve the multiple relationships in a kind of paucity of indecipherable, at times, depends to a great extent on the sparseness of syntactical demands. The book boldly promotes the notion of a new language and a new aesthetic horizon to make good translation possible, and to correct the inadequacy and distortions which the author sees in previous English translations. A rich selection of beautiful poems is presented, many with additional word-for-word breakdowns, and all translations are accompanied by the Chinese originals in attractive brush calligraphy.

## CLASSIFIED ADVERTISEMENTS

### CENTRAL ELECTRICITY GENERATING BOARD

#### Littlebrook 'D' Power Station

### Clerical Assistant In the Technical Information Centre

Applications are invited for the above position at Littlebrook 'D' Power Station, which is at present under construction adjacent to the Dartford Tunnel.

The successful candidate will join a small team and help establish the section dealing with Technical documentation and information. This is an ideal opportunity for a person, with enthusiasm, willingness to work and learn and versatility, to join the staff of a large modern Power Station in the early stages of its administrative development. Whilst professional qualifications are not essential, experience in registry, documentation, library and/or information retrieval, would be an advantage.

Salary within a range

**£2,500-£3,400**

per annum

Applications giving full details and quoting Vacancy No. 372/77, should be forwarded to:

The Personnel Officer,  
Central Electricity Generating Board,  
Bankside House, Summer Street, London SE1 8JU.  
To arrive by 28th July, 1977.

### CITY OF EDINBURGH DISTRICT COUNCIL DEPARTMENT OF RECREATION—LIBRARIES DIVISION (re-advertisement)

#### LIBRARIAN-IN-CHARGE/YOUTH SERVICES

24,945-24,996 + £312 p.a. and Phase II Supplement

Applications are invited from suitably experienced Chartered Librarians for the above post.

The Libraries Division serves a population of half a million by means of a subject departmentalized Central Library, 20 Branch Libraries, 4 Mobile libraries and ancillary services to hospitals, a prison and the housebound.

This is the Senior Youth Services post in the Library authority, reporting to the Head of Lending Services. The duties of the post include overall responsibility for book selection and the co-ordination and development of children's and youth services, and candidates should be able to demonstrate appropriate experience in the imaginative promotion of bibliographical services and related activities for young people. The ability to assist with the training of non specialist librarians in these areas will be expected.

Application forms and Job Description are available from City Librarians Central Library, George IV Bridge, Edinburgh EH1 1EG, for return by 8th August, 1977.

### City of Salford

#### EDUCATION DEPARTMENT

#### LIBRARIAN

Librarian Grade 22,127-22,182 with qualifications bar at £2,823 plus supplement of £442-6491 p.a.

Required at Koral High School, Messfield Road, Salford 7.

Applications are invited from suitably qualified men or women to perform the full range of library duties in this comprehensive school.

A minimum salary of £2,922 is payable to Chartered Librarians. Post Reference 2305/TLS.

This post is permanent, supersannuated and subject to the satisfactory completion of a written questionnaire. Commencing salary will be £2,823 plus supplement of £442-6491 p.a. Please write or telephone 051-793 3158 for an application form quoting post reference number to the Personnel Manager, Salford City Council, Salford 7 2BN, to whom they should be returned by 25th August, 1977.

#### Commonwealth Institute of Entomology

#### LIBRARY ASSISTANT

Applications are invited for this responsible post, which involves a variety of interesting work in connection with the Institute's library and information services, including: visiting other libraries to obtain material for the circulating library.

Some previous library experience is desirable, together with 'O' or 'A' level Biology. Typing ability and a knowledge of languages would be an advantage. Starting salary up to approx. £2,800 according to age, pension scheme.

Applications, giving details of age, qualifications and experience, and naming two referees, should be sent to the Director, Commonwealth Institute of Entomology, 66 Queen's Gate, London SW7 5BX, from whom further particulars can be obtained.

### COLLEGE OF LIBRARIANSHIP WALES COLLEGE LIBRARY

Applications are invited for the post of

#### TUTOR-LIBRARIAN

(INVESTIGATION AND RESEARCH)

Salary Scale in accordance with Barnham Scale, Lecturer II (£2,576-28,485 plus salary supplement).

In addition to library professional duties, special responsibilities would involve formulating and establishing a programme of investigation work on existing and potential systems of use to the library and to the library profession.

Candidates should either be Fellows of the Library Association, or hold a degree in librarianship, or a degree plus a librarianship qualification. Previous investigation experience would be an asset.

Further details are available from the Registrar, College of Librarianship Wales.

Applications (no form) giving full curriculum vitae and the names of three referees should reach him by 8th August, 1977. Potential applicants are welcome to visit the College informally if they wish. (Telephone 0457 5151).

#### Senior Cataloguer

Libraries & Arts Division

£5,184-£5,500 Inc.

You should have substantial experience in cataloguing and bibliographical work. Minimum qualification A.L.A. and experience of computer systems essential.

Job description and application form from Personnel Section, Recreation Dept., Battersea Town Hall, SW11 (228 8899, ext 243). Closes 8th August, 1977.

LONDON BOROUGH OF  
**Wandsworth**

### Deputy Librarian

(male or female)

The main duties of the post are concerned with the day-to-day running of a specialist library: the classification and cataloguing of books and pamphlets; the supervision of staff; maintenance of contacts and dealing with enquiries from staff, other libraries and outside organisations; making recommendations on additions to the Library stock; and keeping abreast of developments in broadcasting and librarianship to assist with the future planning of the Library.

The Deputy Librarian will work under the general supervision of the Librarian and will assume general responsibility in the absence of the Librarian for all Library located near Winchester, occasional travelling to this location will, therefore, be necessary.

Candidates should be preferably Chartered Librarians, but certainly must have passed Part II of the Library Association examinations or held a degree or Diploma in Librarianship; applicants must also have two years' practical experience in a Library, one year of which should be post qualification experience.

The starting salary will be in the range £3,532 - £4,477.

### Clerk/Typist

(male or female)

This post would be suitable for anyone interested in starting a career in Library work. The duties include assisting in the production of a daily press cutting bulletin, marking up and circulating newspapers and periodicals, and undertaking general typing and filing duties. Candidates should preferably have some office experience and should have at least CSB standard of education in English.

The starting salary will be not less than £3,405 at age 18.



INDEPENDENT  
BROADCASTING  
AUTHORITY

Please write or telephone for an application form to the Personnel Officer, Independent Broadcasting Authority, 70 Brompton Road, London, SW3 1JY. Telephone No. 01-834 7011 Extension 399.

## CLASSIFIED ADVERTISEMENTS



The Royal Society  
for the Prevention of Accidents

#### ASSISTANT TO THE LIBRARIAN

Birmingham

The Society is wishing to appoint an Assistant within its Library consisting of approximately 4500 books, 10,000 Tiles and 10,000 Book and Pamphlets covering the field of Safety.

Reporting to the Librarian the appointee will work closely with the deputy on a proposed major re-classification and will be involved in compiling bibliographies from stock. This is a new post offering an opportunity to gain experience in all aspects of special library work at a professional level and would suit a newly qualified Librarian or College leaver.

A commencing salary of around £2,800 p.a. is envisaged plus Luncheon Vouchers. Conditions of Service include 17 days Annual plus Statutory Holidays and a contributory pension scheme.

Please write giving details of experience and qualifications to The Personnel Officer, The Royal Society for the Prevention of Accidents, Cannon House, The Priory, Queenway, Birmingham B4 6BS within seven days.

### Intelligence and Publications Officer

A vacancy exists in the British Library's Research and Development Department for an Intelligence and Publications Officer.

This post involves production of intelligence reports on various aspects of library and information science, and editing and arranging the publication of various Research and Development reports and "The British Library Research and Development Newsletter". Editorial duties will include proof-reading and liaison with printers.

QUALIFICATIONS. Applicants should normally have a degree, HNC, HND, or equivalent qualifications in a scientific or engineering subject. Experience in editing, publishing or technical writing is also necessary.

SALARY. The appointee will be at a Higher Scientific Officer (£4,233-£5,441 p.a.) or Senior Scientific Officer (£5,172-£6,785 p.a.), level according to age and experience.

For further details and application forms, which must be returned by 8th August, please contact Mr. J. O. Gravit, The British Library, Central Administration, Sheraton House, Great Chapel Street, London W1V 4BH. Telephone 01-435 1544, ext. 520.

**The British Library**



### AMENITIES DEPARTMENT Assistant Chief Librarian

£6,654-£7,326

Required to head a group which embraces the lending, reference, children's hospital and domiciliary services and training.

Applicants must be Chartered Librarians and have had appropriate experience at a senior level in a large library system.

Application form, returnable by 5th August, 1977, and detailed job description from Chief Personnel Officer, Town Hall, Catford, London SE6 4RU, or telephone 01-890 7808 (24 hour Answering service) quoting reference AM47 and job title.

### SHIPBUILDING RECORDS SURVEY

#### Research Officer

October 1977-October 1978

Salary about £2,800

This Survey, which was established in 1976 and will be completed in 1978, is a joint venture of the Business Archives Council and the Business Archives Council of Scotland. The Research Officer will continue the work of locating and listing the historical records of the British shipbuilding industry, and will be responsible for co-ordinating a team of part-time assistants. The Survey is based in central London, but the Research Officer will undertake surveys at shipyards throughout the British Isles. The appointee will have a degree in History or Economic History or equivalent of using.

Applications, with the names of two referees, should be addressed to the Shipbuilding Records Survey, Business Archives Council, 37-45 Tooty Street, London SE1 by 5 August.

### AMGUEDDFA GENEOLAETHOL CYMRU

NATIONAL MUSEUM OF WALES

#### KEEPER OF ART

Applications are invited for the Keepership of the Department of Art which is vacant upon the death of the late Keeper, Mr. R. L. Pennington. The successful candidate will examine and co-ordinate the book selection policies of every service point and specialist department and will organise the request service and inter-library loans.

Applications stating age, qualifications, previous posts, present post and salary should be lodged with the undersigned not later than Wednesday, 3rd August, 1977.

J. Lambert, Director of Personnel & Management Services.  
Municipal Buildings, Cotton Street, PAISLEY PA1 1BU



LIBRARY SERVICE

### Chartered Librarian

Bishop Luffa C.E. School, Chichester.

A person interested in the educational uses of multi-media resources is needed full-time for this mixed comprehensive school of over 1,100 pupils aged 11-18.

School day starts at 0800 but hours of work, especially during school holidays, may be subject to arrangement.

Salary for Chartered Librarian within the range £2,922-£3,282 + salary supplement £312 + Stage II, 20 days holiday a year.

Applications from librarians completing their service requirements may be considered.

For further details and form of application contact Mrs S. Tapley, Library Administration Officer, Tower Street, Chichester, or telephone Chichester 85100, ext. 835.

Closing Date: To be returned within two weeks of advertisement.

### RENFREW DISTRICT COUNCIL

LIBRARIES DEPARTMENT

#### STOCK EDITOR

(HQ Marchfield Avenue, Paisley)

A.P.4 23,957-24,395 (plus supplement £312 plus minimum of £197 plus shift allowance of 3%).

Applications from Chartered Librarians are invited for the above post.

The successful candidate will be responsible in the first instance to the Deputy Chief Librarian (Bibliographic Services) and ultimately to the Chief Librarian. He/she will examine and co-ordinate the book selection policies of every service point and specialist department and will organise the request service and inter-library loans.

Applications stating age, qualifications, previous posts, present post and salary should be lodged with the undersigned not later than Wednesday, 3rd August, 1977.

J. Lambert, Director of Personnel & Management Services.  
Municipal Buildings, Cotton Street, PAISLEY PA1 1BU

### CHARING CROSS HOSPITAL

MEDICAL SCHOOL

(University of London)

Applications are invited for the post of

#### Graduate Trainee Library Assistant

in the Medical School Library which operates in the SCNU scheme. The appointment is for a period of one year, from mid-September, 1977, at a salary of £2,759 including London allowance.

Application forms to be obtained from the Librarian, Charing Cross Hospital Medical School, Reynolds Building, St. Dunstons Road, London WC2E 8BN. Closing date 8th August, 1977.

Also £78 commuted overtime allowance.

Application forms from Mrs. Helen Young, CHS Manager, CPBA, 218 Balham High Road, London SW17 7BQ. 01-872 1299. Closing date for receipt of completed application forms, 10th August, 1977.

### LIBRARIANS

#### CITY OF DUNDEE DISTRICT COUNCIL

TOWN LIBRARIANS

Applications are invited for the post of

#### LIBRARIAN

(Investigation and Research)

Salary Scale in accordance with Barnham Scale, Lecturer II (£2,576-28,485 plus salary supplement).

In addition to library professional duties, special responsibilities would involve formulating and establishing a programme of investigation work on existing and potential systems of use to the library and to the library profession.

Candidates should either be Fellows of the Library Association, or hold a degree in librarianship, or a degree plus a librarianship qualification. Previous investigation experience would be an asset.

Further details are available from the Registrar, College of Librarianship Wales.

Applications (no form) giving full curriculum vitae and the names of three referees should reach him by 8th August, 1977. Potential applicants are welcome to visit the College informally if they wish. (Telephone 0457 5151).

#### UNIVERSITY OF LONDON INSTITUTE OF EDUCATION

The Institute of Education Library

Librarian Grade 22,127-22,182 with qualifications bar at £2,823 plus supplement of £442-6491 p.a.

Required at Koral High School, Messfield Road, Salford 7.

Applications are invited from suitably qualified men or women to perform the full range of library duties in this comprehensive school.

A minimum salary of £2,922 is payable to Chartered Librarians. Post Reference 2305/TLS.

#### UNIVERSITY OF NEWCASTLE UPON TYNE

UNIVERSITY LIBRARIAN

Applications are invited for the post of

#### LIBRARIAN

(Investigation and Research)

Salary Scale in accordance with Barnham Scale, Lecturer II (£2,576-28,485 plus salary supplement).

In addition to library professional duties, special responsibilities would involve formulating and establishing a programme of investigation work on existing and potential systems of use to the library and to the library profession.

Candidates should either be Fellows of the Library Association, or hold a degree in librarianship, or a degree plus a librarianship qualification. Previous investigation experience would be an asset.

Further details are available from the Registrar, College of Librarianship Wales.

Applications (no form) giving full curriculum vitae and the names of three referees should reach him by 8th August, 1977. Potential applicants are welcome to visit the College informally if they wish. (Telephone 0457 5151).

#### THE ROYAL COLLEGE OF MIDWIVES

Librarian (part-time)

This post offers the opportunity to

work part-time in the Royal College of Midwives Library, which is based at 11, Tavistock Square, London WC1H 9JP. The Library is open to the public and provides a valuable service to the community.

Applications should be sent to the Librarian, Royal College of Midwives, 11, Tavistock Square, London WC1H 9JP. Closing date 8th August, 1977.

Further details and forms of application are available from the Librarian, Royal College of Midwives, 11, Tavistock Square, London WC1H 9JP. Closing date 8th August, 1977.